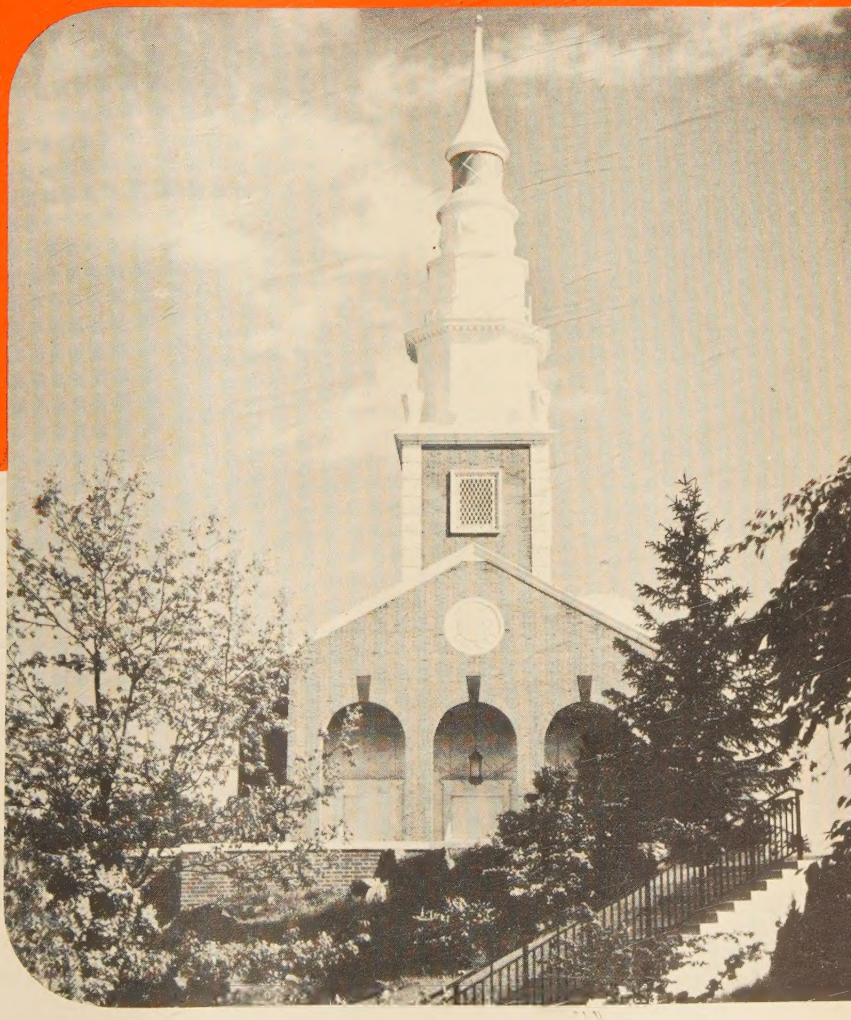
The LUTHERAN



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NEW CHAPEL IN CONNECTICUT

Dedicated as memorial to Coast Guardsmen

No. 43

JULY 23, 1952

CENTS

Don't Be Caught Napping!

I HAD BEEN SHOPPING and was returning home after bucking traffic not only on the streets but in the stores. "But," I thought, "how wonderful it will be to come home to a nice clean house." My daughter had promised that if I would shop for material for a skirt for her, she would take care of everything at home.

I let myself into the house by the side door. The first room I entered was the kitchen. What a sight met my eyes! Dirty dishes were piled high. Milk and butter were still on the table.

"Sis!" I called and I'm sure my voice wasn't as soft as it should have been. "I thought . . ."

Sis came running. In her hand was a book she had taken from the library the day before. She had been reading!

"Mom," she explained. "I'm really sorry! But I didn't expect you so soon. I got to reading and the book was so interesting I just forgot all about cleaning the house. Honest I did!"

DOES THAT SOUND FAMILIAR? Jesus told of an experience just like that, when the master returned and the servant was caught unprepared.

God has called each of us to some special task. Whatever it is, it's up to us to be doing the things He has commanded.

—MARGARET ANDERSON

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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COVER PICTURE. A $500,000 memorial chapel, paid for by public subscription, was recently dedicated at the United States Coast Guard Academy, New London, Connecticut, to "heroic and valiant members who have sacrificed their lives in the performance of duty in peace and in war." The chapel's 119-foot spire, overlooking the Thames River, can be seen for many miles.

THE CHURCH IN THE NEWS

Heading for Hannover

Crossing the North Atlantic by sea and air in mid-July were more than 100 prominent Lutheran leaders from the U.S. and Canada, bound for the second assembly of the Lutheran World Federation. Sessions will start in the North German (British Zone) city of Hannover on July 25, continuing until Aug. 3.

Several fortunate travelers were aboard the new U.S. liner *United States* on its record-breaking maiden voyage. Others were making the journey on slower ships. On the Holland-America liner *Veendam* were Dr. G. Elson Ruff, LUTHERAN editor, and Dr. T. G. Tappert of Mt. Airy Seminary. Dr. Ruff will provide an on-the-spot report of the convention for THE LUTHERAN.

Many delegates made the trip by air. Speed of air travel enabled ULCA President Dr. Franklin Clark Fry to leave New York on July 14 and join Dr. Paul C. Empie to meet with high government officials in Belgrade, Yugoslavia, forty-eight hours later. Afterwards, planes would speed them to Hannover.

Heritage of Luther

The Hannover assembly "should bring the heritage of the Lutheran Reformation up-to-date and make the historic Luther live again as a preacher of the dynamic Gospel to an age which needs his courage, faith and childlike trust in the living Word of the living God," declared Rev. John A. Scherzer, secretary for European affairs of the National Lutheran Council. The Hannover meeting would "set a new milestone in Lutheran history which will direct its course for generations to come."

Greater understanding that has developed between American and European Lutherans since the inaugural LWF co vention at Lund five years ago shou make possible freer exchange of ide and more positive action, many delega felt (*see story on page 12*).

Messages from Moscow?

Communist-inspired tirades, prop ganda speeches and threats were lik to be heard at Hannover. For the fi time the Lutheran Church of Hunga an Iron Curtain country, was sending pro-Communist delegation to the LW assembly. A month ago the Hungari church had sent to LWF headquarters Geneva a communication which express the "profound indignation of the wh Hungarian people and the people of Lutheran Church on account of the app cation of the bacteriological weapon Korea by the administration and military command of the U.S.A." T hewed closely to the official Moscow li

Last week leaders of the National L theran Council called upon their fellc Lutherans in Hungary to "persuade" th government to join with the U.S. in pre ing for a Red Cross investigation of germ warfare charges made by the Co munist nations. The Council statem said "We feel it our duty to testify t as far as we know these charges are fa and therefore seem to be part of a de erate campaign of baseless propagan designed to foment hatred . . . We beli our brethren in Hungary would do greatest service to the moral principles all endorse . . . in pressing for such impartial, international investigation."

The Council's appeal was signed by officers, Dr. Lawrence A. Stavig, Oscar Benson, Dr. Rees Edgar Tull and Dr. Empie.

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The Hungarian reply was likely to come at Hannover. At any rate, delegates would get a first-hand look at representatives of the Lutheran Church from under the Red flag.

Changes in Yugoslavia

The Fry-Empie trip to Yugoslavia was arranged to "clarify the conditions which affect inter-church aid for Lutheran congregations in that land" and thus to clear the way for further aid to struggling Lutheran groups.

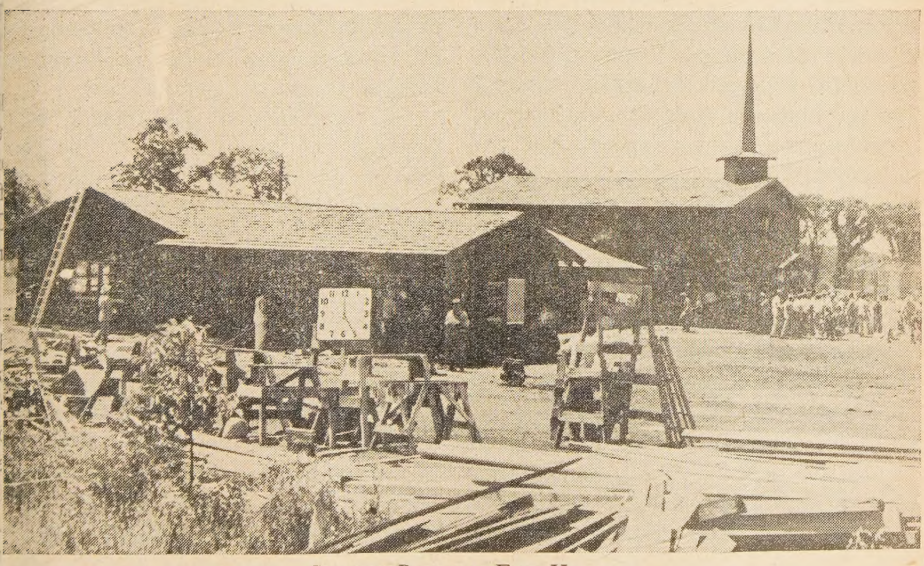
Roman Catholic Church in Yugoslavia has been the chief target of government restrictions because of its alleged plotting. The highlight was the arrest and imprisonment of Archbishop Stepinac. According to reports from Trieste, however, Marshal Tito's regime now appears to be making overtures toward an understanding with the Vatican.

Official newspapers in Yugoslavia have dealt at length on the possibilities of such an agreement on the basis of a "realistic view of the present situation." The Vatican would not be asked to support the present Communist government, but would observe "passive neutrality," say these spokesmen. Present antagonism between the government and the Roman Catholic Church has divided the nation.

Priests are on trial

Five Franciscan monks went on trial last week at Mostar, Yugoslavia, on charges of fraud and forgery. They were accused of having forged official amnesty decrees by which "war criminals, mostly Catholic priests" were released from Yugoslav prisons. The prosecutor charged that numerous prisoners thus set free "immediately resumed their sabotage activities against the peoples' regime."

In another trial in Ljubljana, capital of Slovenia, twelve Roman Catholic priests



CHURCH BUILT IN FIVE HOURS

A force of 175 men built this Presbyterian church at Santa Clara, California, in 5 hours 17 minutes. Starting at 7:08 A.M., they completed their job at 12:25 as shown on the clock. With prefabricated sides and steeple, the building is valued at $50,000. It seats 120

were charged with failure to disclose the income they received from church collections and mass offerings. They didn't keep an accurate record of such taxable income, said the accusation, and then illegally lent the money to peasants, "thus interfering with the activities of the State-controlled banks."

UELC approves merger

Unanimous approval of a merger with other members of the American Lutheran Conference was voiced by the United Evangelical Lutheran Church at its 56th annual convention held last month at Albert Lea, Minnesota. The UELC, formerly the United Danish Church, is a body of 48,000 baptized members. (*Not to be confused with the Danish Lutheran Church in America, which at its convention next month will consider a proposal to become a synod of the ULCA.*)

UELC initiated merger negotiations four years ago, recommending organic union of the five church bodies now associated in the American Lutheran Conference. The Evangelical Lutheran Church and the Lutheran Free Church have already approved the proposal, but the Augustana Lutheran Church turned it down in order to work toward a larger goal of complete unification of American Lutheranism. The American Lutheran Church will vote on the merger proposal at its biennial convention in October.

Augustana had asked its fellow-members in the American Lutheran Conference to broaden unity discussions to include all Lutheran bodies and also to include the question of ecumenical relations in such plans. Some observers expect the four other churches (UELC, ELC, LFC, ALC) to proceed with merger negotiations while the Danish Church and Augustana turn toward consideration of a merger with ULCA.

ALC members get election advice

Most church groups shy away fr making pronouncements on political sues because of diversity of opin among their members. Last week, h ever, a statement was issued by the R Dr. Carl F. Reuss, executive secretary the American Lutheran Church's Bo for Christian Social Action, asking m bers to engage in "earnest, informed prayerful discussion" of major 1952 p ical issues. To vote intelligently, the st ment said, citizens must focus attent on critical major issues and dare not distracted by personalities, mud-sling propaganda or trivia.

Specific issues members were asked discuss were ways and means of winn the struggle with Communism, the de and kind of American participation world affairs, maintenance of freedom expression, power of government, so economic practices, dangers of the c centration of power in a few men, pro tion of the interests of all individuals the strengthening of the influence Christianity on our national life.

"If representative government is survive," said the statement, "the r and file of American citizens must t part in public affairs, cheerfully accep the sacrifice involved."

Work starts on Luther film

Critics' acclaim for Louis de Ro mont's FBI thriller *Walk East on Bea* proved an indirect boost for the proje $400,000 full-length motion picture b on the life of Martin Luther. Next duction undertaken by Mr. de Rochem will be the Luther film, scheduled t made in Germany this summer and Director will be Irving Pichel, w Hollywood pictures included *The G Commandment, Santa Fe,* and m others that were highly regarded.

GETTING READY TO SHOOT NEW LUTHER FILM
Mr. Endress (center) talks things over with producer and director

Henry Endress, ULCA stewardship secretary, is executive secretary of Lutheran Church Productions, the company formed by six co-operating Lutheran bodies for the filming of Luther's story.

Discussion instead of a sermon

A discussion between pastors in the pulpit replaced the sermon at a Lutheran church in Norway recently. Participants in the discussion in an Oslo church were the Rev. Mr. Fjelberg, pastor of the church, and Bishop Eivind Berggrav.

The idea originated during a conversation between the two clergymen, when Pastor Fjelberg told how he had preached a sermon in the form of questions and answers. The bishop remarked, "It's a pity I was not by your side at the time, you would not have got away so easily."

From this the idea was developed to make the sermon a real two-way discussion based on the sermon text of the day. According to the congregation it "made an interesting and striking impression."

Church films in Sweden

Use of films for church work in Sweden has grown rapidly in recent years, said Dean Oscar Rundblom, head of the Film Department of the Swedish Church. Created in 1936 as a center for distribution of films produced outside the church, the Film Department started production of its own in 1947. The first two films, *I Am With You* and *Eleventh Hour*, were so successful that they were shown in commercial theaters and distributed widely in Germany and the U.S. In 1950 and 1951 the Film Department produced five sound films and has several more religious pictures now under way.

Clergymen lose elections

In two widely separated areas, clergymen's aspirations for public office were dashed last week.

In Iceland, a 75-year-old Lutheran bishop with no previous political experience narrowly missed election to the presidency. Bishop Bjarni Jonsson of

Reykjavik, coalition candidate of the Conservative and Progressive parties, polled 31,040 votes against 32,925 cast for the successful Social Democrat candidate, former premier Asgeir Asgeirson.

In North Carolina, a Baptist minister who ran on a platform calling for a Christian government lost the race for state senator by an 89-vote margin. Dr. Trela D. Collins, first executive secretary of the North Carolina Council of Churches and former Durham pastor, trailed by that narrow margin in his first bid for public office. Victor was veteran Senator Claude Currie.

Christian messages for Europe

A radio station paid for by Southern Baptist funds and located in the international zone at Tangiers, North Africa, will start within the next few weeks to broadcast Christian messages to people behind Europe's Iron Curtain.

The "Voice of Christianity" station is the creation of Rev. Paul Freed, a Greensboro, North Carolina, evangelist. A 1,000-watt transmitter and other broadcasting equipment is now being set up by a force of six engineers, Mr. Freed says. The station will go on the air when it gets final approval from the State Department.

Beside its broadcasts to Iron Curtain countries, evangelical messages will be beamed to Portugal, Spain, Italy and the Near East, according to plans.

Parents of 21 are saints

A German family, already having 18 children, were blessed with triplets this month, it was reported. Such parents go high on the list of saints, according to present-day explanation of Roman Catholic doctrine.

A reasonable number of children (Father Gerald Kelly suggests in *America* that maybe four is reasonable under present circumstances) should be brou forth by married couples if possible. E yond that limit, parents by produci more children may be of "service beyo the call of duty, a manifestation of t fine Catholic idealism which recogni the large family as a great blessing."

But it may not be a mortal sin, sugge Father Kelly, to limit the size of t family. In a gradual weakening of t stern Roman Catholic opposition to bi control, it is now permissible to use "t rhythm method" to restrict childbirth b yond the call of duty (four).

"To have more than four or five ch dren is an ideal," says Father Kelly. " use the rhythm to limit the family to fo or five children is permissible, even wi out special justifying reasons, providi both parents are willing and able to pr tice it."

But to depend on "rhythm" to lir the family "to less than four children quires a serious justifying reason."

Backs social security for clergy

Many church bodies have been hesita about favoring social security for cler men and other church workers beca of possible government encroachment the church. Last week Federal Secur Administrator Oscar Ewing told the R binical Council of America that includ clergymen in the social security progr would not violate any principle Church-State separation.

"Social security is typically Americ Mr. Ewing said. "The nation's cle should be included in the program wh has no relation to the larger issues volving separation of Church and Stat

A clergyman should enjoy the sa benefits as any other working man in country, Mr. Ewing said. He added t they can be given the opportunity to

HOGS FOR KOREA

From Des Moines, 200 hogs were flown to Korea by the interchurch "Heifer Project" and CROP to be used in the agricultural rehabilitation program in that war-torn land.

ncluded under the government insurance rogram on a voluntary or elective basis, ust as lay employees of churches were ermitted to do by a 1950 action of Congress.

At recent conventions, the Evangelical utheran Church, Augustana, and United vangelical Lutheran Churches voted to equest extension of social security bene- its to clergymen. Opposition to such a nove has been voiced in recent months, owever, by Dr. Henry F. Schuh, Ameri- an Lutheran Church president, and Dr. ranklin Clark Fry, ULCA head.

Appeal against bias

Both Democratic and Republican national conventions received a plea for the elimination of racial and religious prejudice from the coming political campaign. Signers were six religious leaders of three faiths.

All candidates were urged to take action to prevent expressions of bias by their followers and to denounce publicly any evidences of it which occur. "Nothing is healthier for self-government than outspoken political discussion, but nothing is more harmful to a self-governing people than confusion of the issues by base appeals to racial and religious bigotry," said the appeal.

Signers were Bishop Henry Knox Sherrill, president of the NCCCUSA; Dr. Arthur S. Flemming, vice-president; Roman Catholic Archbishop Edwin V. O'Hara; prominent Catholic layman Dr. George N. Schuster, president of New York City's Hunter College; Rabbi Simon Kramer, president of the Synagogue Council of America; and Jacob Blaustein, president, American Jewish Committee.

Both parties warned

In a press interview, evangelist Billy Graham warned both major political parties to "clean up the country" by 1956 or face the wrath of his following. Graham, who says he can swing 16 million votes, told the interviewer that he has spurned a "number" of offers of backing for the Presidency or for a seat in the U.S. Senate.

The evangelist said he'd stay on the sidelines this year and concentrate on his campaign for spiritual revival. "But in 1956, some of us will have to take a strong stand if the party which wins the Presidency this fall allows this nation to continue downward on its present path of moral degeneration" he added.

World News Notes

DPs preserve educational ties

Among millions of exiles from countries in eastern Europe now behind the Iron Curtain are more than 10,000 university professors and students, representing 22 nationalities. According to Edward J. Kirchner, official of the U.S. Displaced Persons Commission, these students and educators have formed "universities in exile" to maintain the traditions and cultures of their homeland. When and if the Iron Curtain is lifted or pierced, these DPs will be ready to return to their homelands to re-establish western culture.

First of these universities in exile was founded by inmates of Dachau concentration camp in the empty *Deutches Museum* in Munich. Here professors held regular classes for their fellow prisoners. Since then, other groups have been formed and have banded together into the International Council of Exiled Student Organizations. This council provides some programs for Radio Free Europe.

Students have fought many difficulties in their effort to preserve their cultures, Mr. Kirchner said. In Germany, some formed "electric light bulb clubs." Bulbs were so scarce that a student who owned one kept it packed carefully away and took it out for use only when he assembled with his circle of friends to study.

Athletes in Helsinki

A muscular and sunbronzed group of 336 young Americans is in Helsinki, Finland, this week to represent the United States in the international Olympic games scheduled from July 19 to Aug. 3. Canada has sent a team of 113 athletes.

Representatives of 70 nations will compete in the quadrennial games. Track and field, swimming and equestrian ev as well as games such as soccer and ketball will make up the program. Ru and other Iron Countries are well re sented but teams from Communist tions are being quartered in a sepa camp outside the Olympic village.

Athletes will be able to fraternize on field, however, and newspapermen f the western lands expect to have op tunities to interview the Russian athl

Speaking for the U.S. team, the Robert E. Richards, national pole va ing champion, said "We will give ou not only as athletes but also as repres tives of the highest ideals of the Amer way of life. In time of international sion these games provide a medium friendship. We intend to win, but if lose, we will lose gracefully. I pl that we will abide by the rules of g sportsmanship."

Cost of alcohol

Spending in the United States for w beer and liquor during 1951 averaged most $60 per person, according to government figures released last wee

The Commerce Department's Offic Business Economics estimated that a t of more than $9 billion, including ta was spent on alcoholic beverages bo by the bottle or by the drink. Sale beer and distilled spirits increased the previous year, while wine s dropped. Beer cost Americans almos billion alone, an average of $29.35 each of the 153,000,000 persons li in this country last year.

Average annual per member contr tion to U.S. churches is $32.33, accor to United Stewardship Council stati issued last December.

VATICAN LOOPHOLE

ONE OF THE LAST THINGS Congress did fore adjourning was to pass a State partment appropriation bill which uld permit the opening of an embassy Vatican City between now and the xt session. If the President should ap- nt an ambassador to the Vatican dur- the recess, the State Department is horized to spend the money to pay ambassador and the embassy staff.

Earlier, the House had added a rider the same appropriation bill which uld have kept this from happening. e amendment was introduced by Con- ssman Preston of Georgia, a Southern ptist. It did not mention the Vatican, said that no money should be used operate a diplomatic mission whose ef officer had not been approved by Senate. In the Senate, however, a committee headed by Senator McCar- removed the rider, and its action was proved by the Senate.

nference committee

When the Senate and House versions a bill are not the same, a joint commit- from both houses is given the job of ning out the differences. The bill from ich the Vatican amendment was re- ved was a major appropriation bill, viding money for the State, Justice, Commerce Departments and the fed- judiciary. There were many other nges in the bill, which made the Vati- embassy item one among many to be sidered by the committee.

Church officials realized there was dan- that the Vatican issue might get ied under other details in the rush for burnment. The strong expressions of ular disapproval of the appointment General Mark Clark had died down. Congressional memories are sometimes short. In an election year, it might seem better to avoid reviving a controversial issue by dropping the Preston amendment.

Representatives of the National Council of Churches and of various church groups, including the National Lutheran Council, contacted the members of the conference committee. They reminded them of the strong convictions among Protestants against diplomatic representation at the Vatican. Twelve Protestants and three Roman Catholics were on the joint committee, but the chairmen of both groups of conferees were Catholics.

Committee proceedings were kept closely guarded. It was learned later that the Vatican item was left until last. There was spirited discussion and it looked as though there might be a deadlock. On being assured by the State Department that there are no plans to open a Vatican embassy between sessions, the committee agreed to drop the amendment.

THE VATICAN ISSUE EARLIER in the session produced a larger amount of mail from constituents than almost any other in the 82nd Congress. Because the people back home opposed it so strongly, it is improbable that any ambassador to the Vatican would have been confirmed. It seems an anticlimax to have this last-minute loophole in what looked like an airtight defense.

It may be that concern over the possibility of an interim appointment will prove groundless, and that the appropriation approved by Congress will not be used. Letters to the State Department urging that no embassy be established at the Vatican might help to keep it from happening. —ROBERT E. VAN DEUSEN

We're in This Together

By G. ELSON RUFF

Lutherans open world assembly this week in a German cit
They will seek stronger faith and will plan global co-operati

WHEN THE HOUSE is on fire a European pastor, instead of throwing a bucketful of water on the blaze or calling the fire engine, sits down in the living-room and explains to his wife why God sometimes permits misfortune to occur.

An American pastor, when he comes to the station to catch a train, hops aboard the first one that seems ready to start, without asking where it's going.

You realize at a glance that both of these statements are exaggerations. But they express fairly accurately what American churchmen often think about Europeans, and how Europeans usually size up Americans.

Europeans call us "activists"—people who want to get somewhere in a hurry without carefully considering where or how we are going. And, to us, Europeans seem to be endlessly discussing theories (which in the church are called theology), without doing anything, even when the situation demands drastic action.

WE SHALL BE AWARE of this difference when we meet in the Hannover assembly on Friday (July 25). To satisfy both Europeans and Americans there will be much discussion among theologians of what the Christian faith means at this time. Also there will be much practical talk about what church people should now be doing about the problems of the world.

At Lund in 1947, during the first assembly of the Lutheran World Federation, there was nothing much but talk about theory. But a foundation w quietly laid for a world Lutheran orga zation that could act effectively in da to come. In the years since 1947 t churches of two dozen nations ha worked together as never before in h tory, in finding homes for refugees, sha ing world mission strategy, helping t weakened churches to survive.

And the Europeans have been som what converted. They recognize n that there is something in this Americ fever to get things done. It has be because the world is so badly torn since the war. There has been mu rescue work to be done. And foun tions of the future work of the chu in South America, Indonesia, Mala New Guinea, Tanganyika, are be built.

American leaders such as S. C. Mich felder, Stewart Herman, Fredrik Schi have demonstrated energy and far-sigh planning in meeting postwar proble Many Europeans have become enthus tic and co-operative in these projects.

BEFORE 1947 NOT MANY Europ Lutherans had any enthusiasm for holc world assemblies with the Americans others. Bishop Yngve Brilioth, for stance, who is now archbishop of Swec attended the Lund assembly for onl few hours although it was held in home country. Bishop Gustav Auler Sweden said he would not have time attend—"I shall be much too busy"— actually he did come and got considera

DR. HANNS LILJE

shop of Hannover. His church will be the st to Lutherans of the world this week

terested. There are many others who ve discovered since 1947 that world utheranism can be an active, powerful strument of God's will.

During the last six months, as the time the 1952 assembly drew near, maga- nes published by the European churches ve been loaded with information and ticles about the Hannover meeting. ach country has a national committee to -operate in the Federation work, and e strongest church leaders of each coun- have been appointed on the commit- es. They have labored vigorously. The ermans and French, especially, have en awaiting this 1952 meeting with ore eagerness even than the Americans.

AND WE AMERICANS have been learn- g from our European brothers. Our tive American theology had become stale. It was so hopelessly sterile that Luther would never have recognized it as a development from his own vigorous thinking about the Christian faith.

From Europeans our professors and pastors have been taking lessons in theology. Among the great books published in America in the last five years are: *The Faith of the Christian Church*, translated from the Swedish book by Bishop Anders Nygren, who is president of our World Federation . . . *Let God be God* by Philip Watson, an Englishman . . . *Commentary on Romans* by Bishop Aulen who didn't think he would have time for the Lund assembly. Another, soon to be published in America, is by Professor Regin Prenter of Denmark who is chairman of the section meetings in which theology will be discussed at Hannover.

For there will be plenty of theology at Hannover, long discussions in which Latin and Greek phrases will be used by the hundred. Theme of the assembly is: *The Living Word in a Responsible Church*. It's impossible to express this theme well in English. In German it is: *Das lebendige Wort in einer verantwortlichen Kirche*. You might call it, "The Speaking Word in an Answering Church."

God speaks. We must respond. Everything begins with God. Our only business as a church is to hear Him and answer with our whole lives.

WHILE THEOLOGIANS ARE holding their discussions, other delegates will gather in five groups, all meeting at the same time. One will talk about world missions. Another will discuss social missions. A third, with Dr. Clarence C. Stoughton as chairman, will consider stewardship and evangelism. A fourth will talk of student and youth work (Dr. Morris Wee is chairman). A fifth will consider "Women in the Church."

Each weekday from July 25 to Aug. 2 the groups will meet, discuss the study documents prepared by the section committees, and prepare statements which will be considered by all delegates meeting together. In such meetings there will be opportunity for exchange of thought among delegates of 50 churches in 24 countries.

For visitors as well as delegates there will be many public meetings with addresses by such men as Bishop Nygren, Prof. Gustaf Wingren of Lund, Prof. Rudolf Stahlin of Erlangen, Bishop Eivind Berggrav of Norway, Prof. Peter Brunner of Heidelberg. Probably half of the discussions and addresses will be in German, with someone translating into English afterward.

While the assembly is in session, a Lutheran youth assembly will also take place in Hannover, with several thousand young people attending. Also there will be programs of music in churches of Hannover (specializing in Bach as only Germans can sing him). There will be an "International Film Festival" with biblical, religious, and documentary films from various countries shown.

Great services of worship will be held, beginning with Holy Communion on the opening day, matins and vespers each day (in English, German, and Swedish alternately), and worship in churches of Hannover on two Sundays.

THERE WILL BE 250 delegates and an equal number of alternates from 50 churches, as follows: Germany, 11 churches . . . America, 8 . . . India, 7 . . . Yugoslavia, 3 . . . France, 2 . . . and one each in Argentina, Australia, Austria, Brazil, British Guiana, Czechoslovakia, Denmark, Estonia, Finland, Holland, Hungary, Iceland, Italy, Japan, Latvia, Lithuania, Norway, Poland, Sweden.

Let Us Pray

FOR THE ASSEMBLY OF THE LUTHERAN WORLD FEDERATION

WHICH BEGINS THIS WEEK IN HANNOVER, GERMANY

This prayer has been written officers of the Federation and may said at the services of the church or family groups or by individuals alone

We pray Thee, heavenly Father, for bishops, pastors, and teachers who ga for the Assembly of the Lutheran W Federation. May Thou, through the po of the Holy Ghost, assemble the mem of Thy church from all parts of the w in the knowledge of the truth. Enligh our bishops, pastors, and teachers that may truly lead and teach thy people. E the preaching of the Word and the cele tion of Thy holy Sacraments. Unite in f and love all those who from the chu throughout the world shall come toge that they may with one accord praise glorify Thy holy Name, through Jesus C our Lord. Amen.

There will be thousands of "offic and "unofficial" visitors. Some "off visitors" have been invited from chur not belonging to the Federation. T will be 25 from the Missouri Synod in U.S. This is something new. Miss has built up a chain of churches arc the world, very small in most count which don't co-operate with other therans. They will hold a world asser of their own soon after the Hann meeting. Perhaps they will decide that it is safe for them to worship work with other Lutherans of the w

A much bigger question mark will over over the delegates from the Iron urtain countries, especially Hungary. heir churches are now firmly under ontrol of the communist governments. heir men may come as propagandists to itness against American "warmongers id imperialists." Whether they are sin-re men who are earnest about their ew communist faith, or opportunists ho have learned how to make out well nder their present circumstances, we do ot yet know.

WHATEVER HAPPENS, it should be a great event. As the officers of the Federation have said in their "Call to the Churches": "The contemporary situation fills the hearts of men with fear and gloom. Our time has seen the collapse of many of the best human endeavors and the rise of many evil forces in the world.

"In this situation it is our duty to unite in the presence of Almighty God, penitently to discover our faults and our sins, but also confidently and joyfully to pray for the renewing power of the Gospel."

BY THE CONCRETENESS of the Word of God Luther means that the Word, the action of God, the salvatory arrival at the door of man's prison of the releasing will of God, is not a mere announcement of the divine disposition or a mere declaration of the divine mercy. God himself has come, not in idea but in very fact.—JOSEPH SITTLER, JR., in *The Doctrine of the Word of God* (Muhlenberg)

AFRICA FACES A CRISIS

GORDON C. LUND

Delegates to assembly held on Wittenberg College campus find need for new techniques in mission work to meet today's problems

THE STRUGGLE FOR "a way of life unded upon the truths and teachings Our Lord Jesus Christ" is a quest ared by people in every land. But in st, teeming Africa, the problems of put-ng faith to work are complex and per-exing to a degree that the average merican churchgoer can scarcely im-ine.

To sift out a host of varying opinions d to try for some agreement on how ch "a way of life" can be developed in n Africa in transition," more than 300 legates from 21 nations attended the North American Assembly on African Affairs, held on the Wittenberg College campus in Springfield, Ohio, June 16-25.

Sponsored by the National Council of Churches of Christ in the U.S.A., the assembly attracted missionaries, churchmen, educators, government officials and a variety of others concerned in one way or another with or about the work of the Gospel in Africa.

They came from 27 states, from Canada, Belgium, England, Germany, Portugal, Scotland, and Sweden. Forty came from Africa itself, from 13 countries

south of the Sahara. Official representatives were present from Great Britain, France, Portugal, Belgium, Liberia, the U.S. State Department and the United Nations.

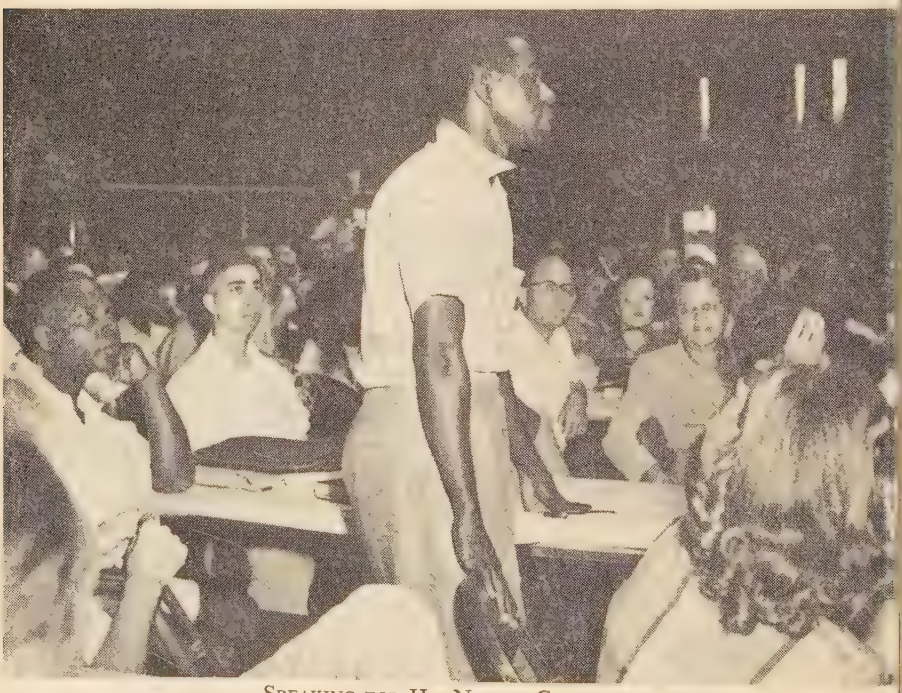
They represented almost all of the 29 denominations in the National Council and a few others. Included were a dozen Lutherans, from Germany, Sweden, and four U.S. Lutheran bodies.

DELEGATES HELD THEIR SESSIONS in Wittenberg's field house, its new conference room and its college chapel. They discussed, threw questions back and forth, and listened to 35 speakers—including two bishops, two former governors-general of African colonies, three college presidents, numerous African churchmen and various experts on some phase of African life.

In keeping with the assembly's subje Ohio gave the visitors a fitting welcor —one of the hottest spells in Springfie history, with three of the ten days setti all-time records. But the weather c nothing to lessen the intensity with whi the delegates attacked their business.

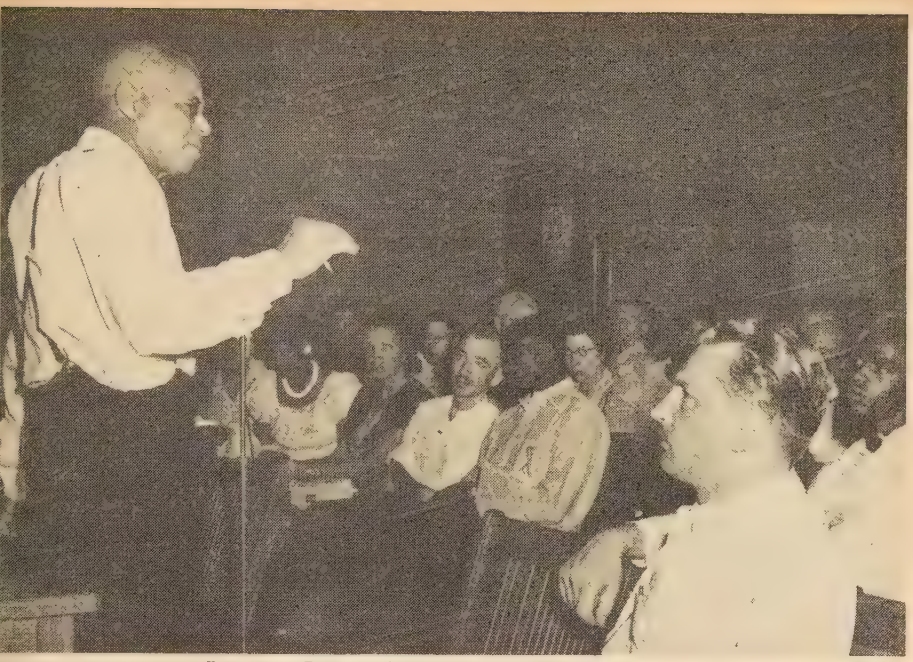
IT BECAME APPARENT from the openi session that Africa's problems are not different from those facing the church any area—racial animosities, econon pressures and revolutions, resurge yearnings for political independence, valries among various faiths, consta clashing between communist and den cratic ideologies.

But the Assembly—particularly its African delegates—left little doubt that Africa those problems are today comi into sharp focus all at once in a way th



SPEAKING FOR HIS NATIVE CONTINENT

Dr. Robert Gardiner of Nigeria answers questions during a general session



LIBERIAN BISHOP ADDRESSES SECTIONAL MEETING
He's the Rev. B. W. Harris of the Protestant Episcopal Church

eaves the church no choice. It must try o see those problems clearly and apply s Gospel to their solution. Religious isolationism" belongs to the past.

Sharpest disagreement of the assembly as on the race question, which, although ne specific topic for only one session, ropped up in practically every discus-ion. "Color in Africa colors every prob-em," said one of the delegates.

Expressive of the feelings of most uropean representatives, Dr. L. Bruce reaves of Scotland said that "race has een used as the scapegoat for many of frica's social and economic problems. Many matters called 'race' are in their nal analysis social and economic."

Dr. Greaves, who is secretary for frica of the conference of missionary ocieties of Great Britain, went on, how-ver, to appeal to the church to serve as a aboratory" to demonstrate "the pos-sibility of a multi-racial community" for Africa.

OUTSPOKEN AFRICAN delegate was Prof. Z. K. Matthews, educator and Yale graduate. Racial struggles are heading the Union of South Africa "to the brink of disaster unless wiser counsels prevail," Prof. Matthews said. "Only an ostrich can fail to recognize the danger of the situation."

G. R. Katongole, of Uganda, now a journalism student at Syracuse University, attributed racial tensions in Africa largely to the whites.

"In the early days the black man accepted the Gospel from the white man without question," he said. "Then the brothers of the man who brought the Bible came, took away land from the black man and put restrictions upon his freedom.

"Now our young men are saying, 'Give the white man back his Bible and let him give us back our land.'

"We are not fighting the white man because of his race but because of what he has done," Katongole concluded.

The assembly declared itself unalterably opposed to *apartheid,* a form of extreme racial segregation officially approved in South Africa and blessed by the Dutch Reformed Church there, as "contrary to the teachings of Christ and to the expansion of the Kingdom of God."

Another resolution suggested a "time table" for mission boards to wipe out any existing policies of discrimination, and another recommended special instruction courses by church boards for missionaries being sent to Africa "to help them avoid falling into 'colonial' habits and patterns of thoughts."

ALONG WITH THE race question, "colonialism" came under intense examination, since every African country south of the Sahara except Liberia and Ethiopia is either administered by a European power or dominated by indigenous Europeans.

Most vigorous spokesman in behalf of the "social and economic benefits" of colonial administration were Dr. Jose Nunes de Oliveria and Dr. Pierre Ryckmans, former governors-general of Mozambique and the Belgian Congo, respectively.

They were supported by, among others, a British missionary, the Rev. H. Wakelin Coxill of London, who praised the record of European rule in Africa as having "raised the standard of living and kept the world's markets supplied with critically needed raw materials."

Sharpest criticism of colonial rule came from an American missionary, the Rev. George W. Carpenter, general manager of the Librairie Evangelique Congo at Leopoldville, Belgian Congo.

The dominating feature of African h tory, he said, "is the fact that for th centuries white men from Europe a America enslaved millions of her s and daughters."

"The European went into Africa completely convinced of his own sup ority that he could not conceive of being questioned. The African was, his eyes, only a dirty, ignorant save devoid of culture and not too intelliger

Among the African voices demanc an end to colonial administration, A. Adu, commissioner for Africanizatior the Gold Coast government, said, "' African himself will decide along w lines his own country shall develop.

THE ASSEMBLY'S official conclusi were generally critical of colonial pol although not too specific. One called "scrupulous adherence to the rights of African majority," and another rec mended against the suppression of na languages in favor of European tong in the schools.

Surprising at least to the Amer delegates was the absence of any alarr sentiment in regard to the threat of c munism in Africa.

Where communism exists in Afr delegates felt, "it is not Moscow-insp but finds its source in the hunger, su ing and despair of subject peoples." African stated, "The cure is simply to ply Christian principles to condition they arise in Africa."

A REVIVAL OF Mohammedan zea stimulating a clash between the cres and the Cross in central Africa, said Ried F. Shields, United Presbyterian sionary in the Sudan. "Loyalty to A is the sure-fire rallying cry to arouse

AMERICANS CONCERNED ABOUT THE DARK CONTINENT

Discussing program are Mrs. Fleming Kittrell, professor at Howard University; Miss Sallie Lou McKinnon, Methodist secretary for Africa; and Mrs. V. N. Gray, Methodist missionary

ndifferent against the west," Dr. Shields aid. "Though the spiritual influence is ery little, the system can call forth a lind, fanatical, intolerant devotion from eople who know nothing of what it tands for."

An East African tribesman now studying at Stanford University graduate school dvised Christian missionaries not only to reach Christ, but to follow His example n respecting the culture of other peoples.

Aggressiveness of Roman Catholicism n opposing Protestant Christianity in frica was stressed repeatedly during the ssembly. At the same time, appeals for reater Christian unity including Romanm were frequent.

"The split in the Christian world is ncomprehensible in Africa," said Dr. mory Ross, executive secretary of the ponsoring Africa Committee of the Naonal Council. Whatever may be possible or healing or narrowing of this split would make a contribution of the first magnitude in our spiritual and cultural fellowship and co-operation with Africa."

Dr. Ross also called upon American churches to make better use of the 15 million Negroes who can make the United States "perhaps the greatest potential influence on Africa of any country in the world."

THE WHOLE SYSTEM of Protestant denominations should be abolished for the good of missionary activity in Africa, claimed a document presented at the assembly by the Kennedy School of Missions, Hartford, Conn., contending that "the many faces which the church presents are meaningless to the African."

The document also recommended that the church in Africa be placed as rapidly on an independent basis, for "paternalistic mission control produces weak and irresponsible churches."

Take God As Your Partner!

By WILLIAM DINWOODIE

A skilled pastor's helpful advice was able to re-unite young couple whose marriage was about to break u

DRIFTING SNOW HAD LEFT a powdered film over houses and trees and streets as the Rev. Walter Knowles left his study.

In the gathering dusk there was an unreal quality about the neighborhood that failed to lift the spirits of the minister.

Before him was a real problem—presented to him that afternoon by a young woman, Mrs. Elsie Swift. As he walked slowly through the shadow-filled streets, Pastor Knowles recalled the troubled lines around her dark brown eyes, the catch in her voice as she told of the troubles that threatened to wreck her marriage.

No doubt the problem was serious. But would the youthful husband welcome the advice of a minister who was a stranger to him? What would he say about his wife?

THESE QUESTIONS WERE STILL with Pastor Knowles as he rang the doorbell. The young woman admitted him. As he followed her into the living-room and she introduced him to her husband, he noticed the couple carefully avoided looking at each other. It seemed as if there were an unseen wall between them.

Pastor Knowles turned his attention to the husband, a thoughtful appearing young man, a chemist in a near-by manufacturing plant.

"I suppose you know why I'm here" the minister began.

"I can guess," young Swift replied. "M wife probably sent for you. No doubt she told you what a rotten husband I am."

"It wasn't as bad as that," Past Knowles smiled. "Some things she sa about you add up to a pretty good re ommendation. You don't drink or ru after other women. You're at work eve day and provide plenty of money for th house. It's some other things."

"What other things?" The young mar voice had a challenging edge.

"I think I'll ask your wife to answ that," Pastor Knowles replied calmly.

AS IF SHE WERE AN ACTRESS, awaiti her cue, the young woman rose to t attack.

"Things are wrong that really matte she declared hotly. "Frank never miss his bowling night but I can't recall wh he last took me to a movie. Then ther the baby—our baby.

"He'll come in the house and harc notice her. All he wants to do is set back in an easy chair and bury his nc in a book. I'm sick of it. I can't see a way out but get a divorce."

"Is that all you have to say?" Pas Knowles asked.

"All?" The young woman's cheeks w two bright spots of anger. "Isn't it enoug What more should a wife put up with?

"I'd like to hear from your husba before I answer that," the minister plied. Then turning to the young man

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Mr. Dinwoodie, a frequent contributor to The LUTHERAN, is religious news editor for the Cleveland "News." This story is a factual account of the experiences of a United Lutheran pastor. Only the names are fictitious.

asked if his wife's charges were true.

"They're true enough as she sees it," he conceded.

"But how do you see it?"

THE YOUNG MAN LOOKED AWAY thoughtfully. When he spoke, he seemed to be weighing his words.

"You know I'm a chemist," he said. "I bring home a pretty good pay check. But I can't hope to get ahead if I gad about all the time. I've got to keep up with the latest developments in my field. That's why I spend my nights reading. I want to be ready when there's a promotion in sight. Anything wrong with that?"

"It's highly commendable as far as it goes," Pastor Knowles observed.

Young Swift seemed puzzled.

"What do you mean—as far as it goes?"

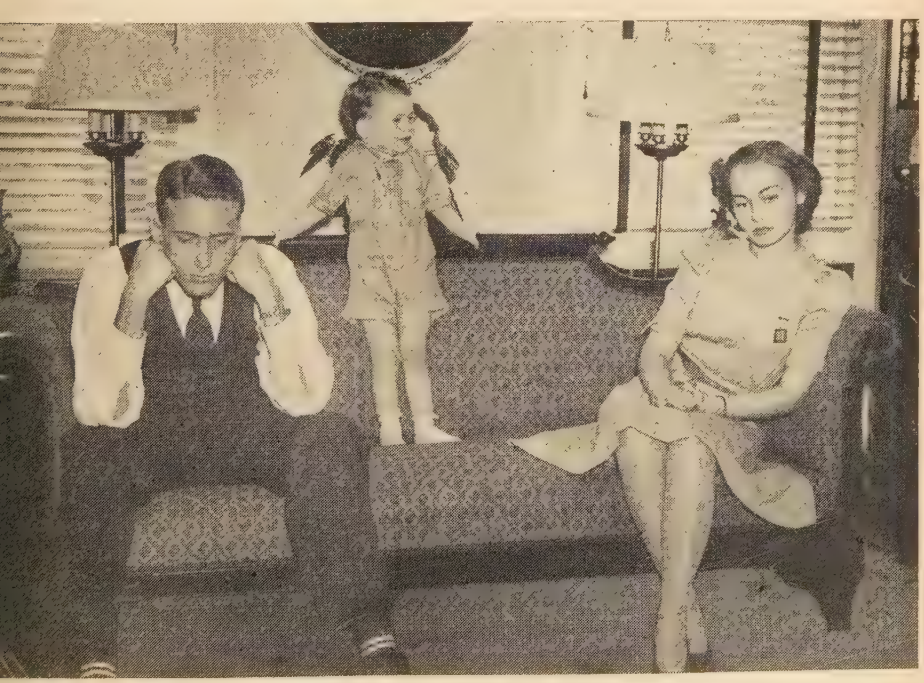
"In everything we do, we have to think how it effects those who are nearest and dearest to us," the minister explained patiently. "I like your ambition to get ahead. On the other hand, you have to think of your wife. Let her know she's still the sweetheart of your courting days. Take her out a night or two a week. It will do you both good."

"I see what you're driving at," the young man said," and I might be willing to try if—"

"Yes?"

"I HATE TO BRING IT UP, reverend, but as long as we're putting our cards on the table I might as well tell you. It's about my wife. She's not as neat as she should be. She—"

"How can you say that, Frank?" Mrs. Swift broke in angrily. "How dare you say it when you know I work my fingers to the bone in keeping the house in order?"



THEY AVOIDED LOOKING AT EACH OTHER

"I'm not speaking of the house," he replied calmly. "I'm speaking of you. When we were first married, I'd look forward to seeing you in a clean dress when I'd come home. Now I find you in the same one you were wearing at breakfast, only it's more dirty. If you think a man likes to come home to that, you've got another think coming."

"Frank!" The woman's voice was harsh but Pastor Knowles noticed there were tears in her eyes. It was time, he knew, for him to take over.

Leaving his seat and walking toward the fireplace, the minister observed that it was plain to be seen the young couple was going through a period of adjustment that was more painful than most couples experienced.

"Yet I don't think, I can't think, that your troubles are insurmountable," he said. "I've told you, Frank, of a few ways in which you might brighten your wife's social life. I also think it would be well if you spent more time with your baby. Play with her before she goes to sleep. Change her diaper, if necessary. You'll find it a rewarding experience."

"As for you, Elsie," he said, turning toward the young wife, "I think you're likely to be upset over trifles. Try to see that your husband is working for your interest and the child's interest as well as his own. Your personal appearance means a lot to him, as it means a lot to most husbands. Put on a fresh dress after you've cleaned up the house. Greet him with a smile and a kiss when he walks in the door."

Pastor Knowles paused and the young woman thoughtfully said:

"Sounds reasonable. Have you any other suggestions?"

"One or two," the minister replied. "Have you some writing paper?"

The young woman brought him a pa
He tore off two sheets.

"This may seem strange," he said, "t
I want each of you to write down t
faults you see in each other. Do it eve
night. I'll come back in a month to s
how things turn out."

Pastor Knowles picked up his hat t
he turned back before he reached t
door to ask:

"You haven't been having fam
prayers, have you?"

"No, we haven't," young Swift repli

"Have you been going to church?"

The couple shook their heads.

"You should try both," Pastor Know
said. "You can't go wrong in looking
strength outside yourselves."

With that, the minister left the
The next Sunday and each succeed
Sunday he was pleased to notice
young couple was in the congregati
At the end of a month he returned
their home. When they were seated
the living-room, he asked to see the
of faults they had prepared.

"To tell the truth, I haven't found a
thing worth putting down," the w
smiled.

"I didn't either," her husband s
"We've been getting along better than
ever have before. And another thing-

"Yes?"

"You've noticed us in church, have
you?"

"Yes, I have," Pastor Knowles repli

"We've also had family prayers,"
young man said, "and it's convinced
both that you can't fail if you take C
as your partner."

This little incident took place th
years ago. The "partnership" is still
tact. There is no longer any thought
a divorce.

THE WAY OF GOD

By HARDING W. GAYLORD

The village blacksmith tried to please God in all that he did, but it was not easy to convince a rival that God's way was best

LONG AGO THERE LIVED a blacksmith amed Geoffrey. In the little village vhere his forge stood he was much es-eemed by his neighbors; for he was not nly skillful at his craft, but also upright nd honorable in his life and gracious and ind in his deeds. Even the children en-oyed his pleasant and agreeable ways. As they passed his forge, he would smile t them and answer their greetings with cheery word.

So great was the skill of Geoffrey that became known to the king in the dis-ant capital of the country. One day a oyal messenger came to the town. He rought a commission from the king, vho desired Geoffrey to make shoes for is most valued horse, a powerful, full-looded animal.

The messenger led the horse behind the ne he rode. He commanded the black-mith to examine carefully the animal's eet and then prepare shoes to fit them xactly. Pleased and honored by the com-ission, Geoffrey forthwith stopped his ork and began to inspect the horse's eet. The messenger said he would return n the morrow for the new shoes.

AFTER HE HAD GONE, Geoffrey saw iat Richard, one of the villagers, was pproaching his smithy.

"So now," he said. "It seems you had royal visitor!"

"Aye; even so. The king desires me to fashion shoes for his horse."

"Shoes for the royal steed!" said Richard. "Honors multiply upon you, Geoffrey. But why upon you? I also make shoes, and I make them well."

" 'Tis true, indeed. You make them well. But it is not for me to dictate my king's choice. The commission came to me and I must fulfill it."

"Aye, that you must," said Richard with bitterness. "That you must, if you are able."

Then with a sneering laugh the jealous man went on his way.

WITH CARE AND SKILL Geoffrey wrought shoes for the royal horse. As always, he worked conscientiously and cleverly, but now he strove to surpass even his best efforts. The shoes must be without even the slightest flaw or imperfection. He who serves the king must serve him well. When the shoes were finished, he laid them on the bench inside his shop. They would be ready for the messenger in the morning.

Early on the morrow he entered the smithy to begin the day's work. His eyes at once sought the bench and the shoes for the king's horse. He looked and looked again. The shoes were not there! In sudden dread and concern he went all about his little shop, peering anxiously into every corner, even in desperation searching the space under his bench.

Just as he finished, he heard outside a sudden wild clatter of hoofs and wheels and ran to the door. The racket was

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e Rev. Mr. Gaylord is author of the recent ook "Mr. Bradford Gets Around."

made by Richard's cart. He had been driving through the street, and the horse, somehow frightened, had bolted, and was now running madly, out of his driver's control. As Geoffrey watched, the wildly galloping horse reached the turn in the street and the cart tipped over. Villagers who had heard the sounds and rushed out of the houses seized the bridle and began to quiet the quivering runaway.

GEOFFREY RAN QUICKLY to the place and helped Richard from the ground.

"Are you hurt, my friend?" he said.

"No. 'Tis but a bruise and a scratch. Leave me alone."

"But the load you were carrying. Let me at least help you lift it from the ground and return it to its place. Let me—"

"No! No! Not you!" Richard's tone was loud and almost frantic.

THEN GEOFFREY, as he looked upon the ground at the scattered contents of the overturned cart, began to understand the reason for Richard's vehemence. For among the litter he saw a sack of rough cloth. Protruding from it was a bit of metal whose look was familiar to him. Lifting the sack, he emptied upon the ground the four horseshoes which he had made so carefully the day before. He turned and looked at Richard, while the villagers who had gathered at the place stood by in almost complete silence.

"Yes, I stole them!" said Richard. "I stole them from you—Geoffrey the honest, Geoffrey the generous, Geoffrey the skilled craftsman! I stole them from you—you who were so proud to have a commission from the king. It was my will that you should not fulfill it. And I should have succeeded, too, but for those accursed leaves that blew in front of my horse and frightened him. But now you have the shoes back, and you will deliver them to the royal messenger, and yo will make complaint of me to the magi trate, and I—"

A MESSENGER FROM THE KING

"No," said Geoffrey slowly, as picked the horseshoes from the groun "I shall not make complaint of you. others do, that is their concern, not min and it is not my will. No witness shal bear against you. Instead, I forgive yo and I pray God that he will not perm me to hold bitterness or resentment."

"He forgives me," sneered Richa "Fine words are those for one who lik fine words! Fine words for one who h nothing to gain by having me punishe Take your horseshoes, Geoffrey, and s As for your forgiveness, you may ta that too; I convey it back to you, for care not for it. Any man can speak wor of forgiveness."

Geoffrey looked penetratingly into t face of Richard.

"Be it as you will," he said quietly.

Then he moved slowly away, the hor shoes clinking in his hands as he walke And the expression upon his face w that of a man troubled in spirit.

GEOFFREY AND RICHARD continued t ply their trade in the little village. F

now it was not the same. Since the incident of the horseshoes, the feeling of the villagers in favor of Geoffrey had increased, while Richard was in growing disfavor. More and more horses were brought to Geoffrey's smithy to be shod, while fewer appeared at the shop of Richard. Sometimes for a whole day no fire glowed in his forge, and no sound came from his heavy anvil.

On one such day, weary of idleness, he took down his gun and went into the woods to hunt for game. Hours passed, and he did not return. With darkness coming on, a villager who brought his horse to Geoffrey's forge spoke of his absence and expressed concern.

"Should he not return soon," said he, "we must gather a band to search for him. But you will not be one to go," he added quickly. "Well do I recall how he stole those shoes you fashioned for the king's horse. Yet God made Richard a man, and a man must not be allowed to perish."

"I shall go also," said Geoffrey.

"What, you? You will go to seek and rescue one who has wronged you? That is not the way of men. Perchance you have a reason that I do not know."

"Perchance I do," said Geoffrey.

WHEN THE VILLAGER had gone his way, Geoffrey hastily banked his fire and prepared to leave his shop, though the hour for closing had not yet arrived. He went first to his home, where he told his wife of his purpose. Then, still moving rapidly, he took the path that led out into the woods, and soon was striding toward the hunting grounds. Now and again he called Richard's name. His voice was answered only by echoes.

The swiftly falling darkness deepened as he continued upon his way, shouting and listening. Then his ear caught a faint answering sound:

"Halloo-oo-oo."

He lighted the torch he had brought, and, leaving the path to go in the direction of the voice, plunged over the rough ground through the tangled undergrowth. The answers to his calls grew louder and then more faint, though he made his way directly towards them.

"Halloo-oo-oo! Help me!"

As the voice failed entirely, the powerful blacksmith increased his speed, plunging and pushing forward with his torch

VILLAGE BLACKSMITHS AT WORK
From a XVIth Century woodcut

held high. Presently he reached the end of his search. At the foot of a rocky ridge of ground lay Richard, one leg pinned by a heavy stone. Geoffrey saw that he must have fallen, dislodging the stone in his efforts to save himself. He was weak and in pain, and almost unconscious from loss of blood. Upon recognizing his rescuer, he stared at him in amazement.

"You—Geoffrey," he gasped. "You came—to help me. I wronged you—yet you came. 'Tis not the way of men."

As the weak voice faded and ceased, Geoffrey hastened to give what aid he could to the injured hunter. And all the while he called:

"Halloo-oo-oo! This way! This way!"

It seemed long before an answering call came. The rescue band from the village had heard and help would come. Presently he saw the lights of their flares and torches. Soon strong men freed Richard's injured leg and bore him to his home.

LATE THE NEXT AFTERNOON, when Geoffrey's work was done, he went to the house of the injured hunter. The village doctor had attended him, and he lay quietly on his bed.

"Geoffrey!" he exclaimed. "I wronged you, yet you came to help me. You came alone, and you came first. And if you had not come—" He paused and motioned to his injured leg. "If you had not come— 'Tis not the way of men. Why? Tell me."

"Already have I told you that I forgave you," said Geoffrey. "And if I fo gave you, I must hold no bitterness resentment against you; nay, more, must help you and show you kindne I must even show you special kindn that you might be sure I bear no ill wil

"Why?" persisted Richard. " 'Tis pa ing strange. I never heard such wor before."

"Then you shall hear!" said Geoffr "Listen, my friend. It is written, 'If forgive men their trespasses, your he enly Father will also forgive you' a again, 'Love your enemies and do goo and again, 'Be not overcome of evil, b overcome evil with good.' "

A SUDDEN IMPULSE OF PAIN pass through Richard's crushed limb, and shut his lips tightly together and clos his eyes until it ceased. Then he said:

"Such words as those I have heard, t it was long ago, and they have been f gotten. Moreover, they seemed o words. These words you have lived I know not what to say. 'Tis not the w of men."

He paused, and silence fell betwe the two. Then Richard said:

"If it is not the way of men, why th —it must be the way of God. The w of God, and you have shown it to m

The hush in the little room deepe as Geoffrey bowed his head. Richa closed his eyes and waited. Then quiet reverently, Geoffrey prayed. "Thy w be done . . . For thine is the kingdo and the power, and the glory . . ."

THE INFINITE GREATNESS of God cannot be brought within the compass of a small definition; if it be so confined it is lost.

—JACK FINEGAN in *Youth Asks About Religion* (Association Press)

TOTEM POLE

"BET YOU DON'T KNOW what it is!" Pete ıng onto the arm of Dan's lawn chair to lance himself as he teetered around on e backs of his heels.

"Maybe you'd better tell me?"

"A TOTEM POLE!" Pete shouted. eople WORSHIP it. When they don't ve a Bible to tell about God, they wor-ip all sorts of things."

"My, oh, my. Did you learn that at cation school?" Dan turned the paper ject around in his hands. "They teach u a lot, don't they?"

"Sure. And I learn a lot, too."

"You do?"

"Uh-huh. Hey, Karen! Tell Bobby to ait up!" He was gone in a flash.

"Come back when the street lights me on," I called after him. "He has no nse of time."

"Never saw a child who had, did you?"

DAN PICKED UP the evening paper, nile I went back to my darning. "Now, at is a nice distinction he was making. ey teach him a lot and he learns a lot, o."

"You'd know what he means if you opped in on us some morning. Some of e children are just like Pete. Eager to k up everything they can, co-operative d helpful—"

"Is this our son you're describing or some cherub wander in and take his m?"

"That's the way he is in vacation school. ere are all sorts of interesting things to and everything he learns seems impor-t. He's been right on the beam from the first day. But some of them! They seem completely befuddled by everything that goes on. You have to take them by the hand and lead them individually up to each new thing and almost do it for them. They aren't naughty, understand. They're just not there."

"Could be they're just acting like Ma and Pa. Grown folks aren't too different. Look at all the parents who think it would be nice for Johnny to be a boy scout. But will they volunteer to help on the troop committee or take charge of the family night supper? They like a nice orderly service but the Sunday you want them to usher is always the very one Minnie's Aunt Sophie has a sprained toe and they have to go see her."

"Mercy! Who's been turning you down now to make you sound so fierce?"

"NO ONE ANY MORE THAN usual and I didn't mean to sound fierce because I'm not really mad about it. You have to get over being mad about things if you're going to work in the church. I'm just making the point that it's not surprising to find a few children who lazy around, when you think how many older folks just seem to ride along without doing anything but come to church when it's convenient and put in as much offering as happens to be convenient."

"That's why it bothers me to see children like that. If our church schools are doing anything, they're training future members." I jabbed my needle in the wrong way and had to pull it out for a fresh start. "We want them to show a

little initiative. We don't want to be putting a scissors in their hands and saying, 'Now, cut along this line, dear,' all their lives."

"Maybe they don't see any reason for cutting along the line in the first place, of course. Didn't that speaker at the P.T.A. go on about that at great length?"

"Now you're arguing on the other side, aren't you? First you say the youngsters are lazy because they are like their parents. Now you're trying to find another reason."

"O.K. Only I'm not arguing at all. I'm just thinking aloud. I suppose some of the fault with the grown-ups lies in not showing them how important it is to get certain jobs done and how much they can do themselves."

"But, honey, that's why the women are having this survey!"

"What survey?"

"This every-woman canvass! I told you about it and it was in the church bulletin a couple of times!"

"Oh, that. I just saw it was something the women were doing, so I thought, 'Well, I don't have to worry about that,' and skipped it."

"I GUESS THAT'S WHAT most people did. Florrie Buch and Mrs. Huberman have just about finished their calling, and they say that the women they call on are very polite, but seem surprised to find they are being visited. Florrie didn't seem too discouraged and you know Florrie. If there's anything to get huffy about, s the one to see it."

DAN'S EYES WERE straying toward sports section as he replied, "I'm glad didn't feel you had to get in on the though. This vacation school dea really enough for one summer."

"Oh, but I did. I'm going with M next week, when we've both rested

"I guess I'll never understand wom Dan laughed over his paper. "One mi you're tearing your hair because you so much to do. The next you've take something new which someone else c do just as well."

"That's it. They always manage to vince me I'm the indispensable wo And that's what I have to prove to women I call on. I've been on the ceiving end often enough. I ought t able to persuade someone else. I'v

"Mama! Mama!" Susie hurled he toward us, Pete and Bobby in full pu on Pete's tricycle. "I don't want to I don't want to be!"

She clung to me, looking triumph at the boys. "You don't want to be wh demanded her father.

"A totem pole," explained Pete. Bob sits on my tricycle, and I sit o shoulders and Susie sits on mine, make a neat totem pole!"

"If you didn't all fall over and b your heads," Dan agreed. "Better that stunt for the next time we go s ming. The water is softer."

IT BELONGS TO the essence of Christianity to set the minds of men free from every kind of superstition and fear.

—JACK FINEGAN in *Youth Asks About Religion* (Association Press)

ersonal Problem Clinic

nother mixed marriage?

QUESTION: Until a year ago my religious th was not sincere. Going to church was family habit, and the social aspect inter- ed me more than love of God. A recent perience has made me realize the divine wer behind everything. I have found ace and nearness to God. It is as if I had t begun to live.

I expressed this feeling to my friends, ong whom is a Catholic fellow. Our tual love of God led us to much discus- n. Our bond of friendship grew. He is a y strict and sincere Catholic.

I would like to marry him, for we have many things in common. But I don't nt our home divided by the religion which ically is so similar. I want a Christian me, a family which worships together. s faith is so deep-rooted and sincere, ereas mine is not centered in any partic- r church. I have studied his catechism d understand there is a difference. At this nt I am confused—it's beyond my com- hension to know which is right.

He would, of course, insist that our chil- n be Catholic, but since I am so confused annot argue the issue through. I cannot ept all Catholic teachings.

My mother says she can never feel the ne toward me if I marry a Catholic. I e and respect my parents, but I love and pect this very fine Catholic also. Am I ish in wanting to marry this fellow, whom elieve would make a wonderful husband father. What shall I do?

REPLY: It is not easy to counsel persons who are in love for most of them tend to go the way of their feelings, regardless of facts. To marry a Catholic, as a rule, to ask for unnecessary problems, unless the Catholic is willing to become a Protestant or you are willing to surrender.

To meet Catholic argument one must know what that church stands for and what is the position of one's own communion. Read *Basic Christian Teachings* and *Truths We Live By*, both by Martin J. Heinecken. The pamphlet, *The Split Between Roman Catholicism and Christ*, also will interest you. For the lowdown on Catholicism read Blanshard's *American Freedom and Catholic Power*.

Your mother will undoubtedly be more generous to you than her words indicate, but such a marriage would undoubtedly be a severe blow to her. You could have spared your family and yourself unnecessary worry by putting the brakes on your feelings as soon as you discovered that your friend was a Catholic. Many persons have thus avoided countless marital woes. Unless you can bring your friend over to Protestantism, you now have the choice of marrying the Catholic and accepting responsibility for all that may happen, or giving up your Catholic friend and trying to find some fine Protestant (of whom there are plenty) as a marriage partner. No one can decide this problem for you.

Colors and mates

QUESTION: Is there any known reason why among birds the male is more brightly colored than the female, whereas among humans the female wears the colors?

REPLY: It is believed that the bright colors are for the purpose of mate attraction. Let us note, however, that man is the only creature who can see colors, with the possible exception of the anthropoid apes. Mate attraction, therefore, would have to take place on the basis of brightness (degree of whiteness) rather than actual color. Only man possesses the retinal cones necessary for color vision.

True, it does not work the same way among humans at present, though there are some "birds" in the human family. Ladies today wear the colors more freely, but less than two hundred years ago men paraded the gay colors.

—EARL S. RUDISILL

When Will Everything Be All Right?

We shall probably never have perfection on earth. But t doesn't excuse us from trying to overcome evil in the world to

SOMETIMES WORDS give us the feeling of their meaning even when we don't understand them literally. For example, in the fourth chapter of Micah, we read of "every man under his vine and under his fig tree." Literally, that means almost nothing to a modern American. Sitting under a fig tree doesn't appeal to us.

But we understand clearly the deeper meaning of the phrase. We can sense the feeling of security and contentment to which the prophet referred. It is one of the hungers, this hunger for security, that has been a driving power in much that men do.

It was the desperate need for security that has been much of the motivating power in the phenomenal growth of labor unions in our country. It is the need for security that brings into being the gigantic insurance business. It is the need for security that prompts budget-advisers to include always "putting aside for a rainy day."

BUT TO GET BACK TO MICAH and the fig tree. People differ, sometimes violently, on what the prophet meant by this golden age of peace and contentment. Some insist he meant an earthly state of affairs, when men would be ruled by the precepts of God. When men obeyed God, peace and security would inevitably follow.

Others insist he was speaking of a world beyond this earth. "It is ridiculous," they say, "that such an era could ever come on this earth. *If* men would be ruled by God's laws, yes—but certainly there is little to lead one to believe this will ever happen on earth."

Quite frequently it has happened the people that take the first posi (that the golden age will come on earth) become ardent reformers. T work hard for the realization of golden age. They are, or may be, victims of two errors. The first is they sometimes think they can bring golden age in under their own steam, getting that Micah makes his golden conditioned on "he (that is, God) teach us his ways, and we will wal his paths." The second error is un estimating the power of the oppositic the power of evil that prevents men f obeying God's laws.

People who accept the second alte tive (that the golden age is in the world) often find this a convenient cuse for sinking into their easy-chai deliberate whether or not they sh take out additional retirement insur policy. They feel no tension in the that some of God's children lack minimum resources for security.

WITHOUT HESITATION I AM incline accept the point of view that the go age isn't going to be realized on earth. The Lutheran emphasis on power of sin is better understood in t days of the frustration of so many h for universal peace. But I can't see that excuses us Christians from wor for whatever degree of security is p ble for all of God's children!

In later days the mountain of the Lord all rise up, towering above every hill, and tions shall stream unto it. . . . and they all beat their swords into plow shares, and eir spears into pruning hooks. No nation all draw its sword against another. No nger shall men train to fight, but shall live each underneath his vine and beneath his fig tree, in terror of no one. MICAH 4:1-4

Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. MATTHEW 6:25

If security and contentment are among e characteristics of God's rule, then ouldn't we as His disciples, work toward em? We won't succeed in bringing out a state of security for everyone, of urse. But shouldn't we try to do everying in our power to help it along?

It seems to me as absurd to give up in at area as it would be to say: "I can't er be as holy and pure as our Lord. herefore I'm not even going to try to scipline my life to conform to His." It almost as shocking to say that just cause we can't effect the perfect peace d security of a golden age, therefore we ould let the devil take over in this area, d let insecurity and war run rife.

THERE IS ANOTHER ASPECT to this secur- question in the New Testament refer- ce where Jesus tells us to look at the rd and the lilies. Jesus was trying to t His disciples (including ourselves) to e that to make your life all wrapped up worry about what to eat and wear, hile you forget about the point of life elf, is utterly foolish. Even the birds d flowers know better than that.

No sensible person would draw the nclusion from Jesus' example that He nts us to fly in the air, or live in nests, try to send roots into the earth. Neither es He mean that we should make no empt at providing for our necessities om the abundance of this earth. In ct, neither the lily nor the bird has its urishment brought to it on a silver tter. Both obey the laws of God within them: the bird by migrating with the seasons, building his nest, looking for bugs and worms; and the lily by thrusting its roots deep into the soil.

That's what men should do, too: use the gifts and talents that God has given them for obtaining the necessities of life, including a certain amount of security. But he shouldn't go around fretting and worrying and fussing about it constantly, as if that were all there were to life.

Security can do two things to a man: it can free him from worry and anxiety, and so make him a better servant of God. Or it can lull him to sleep, so that he thinks that because he knows where his next meal is coming from, therefore his eternal destiny is also secure. It isn't reasonable to make that jump from sufficient bread to a false feeling of eternal security that has little to do with bread.

THAT'S WHY THE Christian isn't *primarily* concerned about security. He believes it to be a good thing. He believes that if it is a good thing for some of God's children (like himself), then it is very probably good for all of His children, and he will work toward that goal of minimal security for all.

But like anything else, men are free to use it for serving God, or for dishonoring God. That's why the church always and always comes back to the basic need: the individual must be converted—turned around—so that he no longer looks to himself for sufficiency, but to Christ for salvation.

How to Train Leaders in the Congregation

Leadership Education in the Local Church. By Price H. Gwynn, Jr. Westminster. 157 pp. $2

Protestant churches are proud of the fact that they place strong emphasis on the p ticipation of laymen in the religious activities of the congregation. But pride in the Re mation principle of "the priesthood of all believers" is not enough. It must be implemer with specific training for such lay leadership. To assist the local church in its task providing such training is the purpose of this book.

The author faces the problem of the congregation's dependence upon volunteer leadership for transmitting the Christian heritage and bringing others to Christ. The result of his studies is a down-to-earth and practical volume which outlines in step-by-step procedures the variety of ways in which a congregation can train its lay people for Christian service in the local church. A careful reading of this book by pastors will reveal a field of Christian activity which has seldom been cultivated.

Dr. Gwynn has carefully surveyed the work being done in leadership education in the major denominations of Protestantism and in 12 chapters he presents his findings, evaluates them, and offers workable plans for a year-round program.

This is definitely a "how" book. Among the items discussed are: how to organize and plan for leadership education; how to recruit leadership; how to have efficient workers' conferences; how to plan a lesson; how to conduct training classes in the local church and in the community; how to prepare laymen for evangelism visitation work; how to use audio-visual materials in the training of leaders; how to build up a local church library for private study on the part of leaders; how to help parents in sharing religious education responsibilities; and how to carry on a program of supervision for lay people now active in Christian leadership.

In the words of the author: "It is not the function of the Christian pastor to supplant the volunteer worker. Rather, his success is to be judged by how many times he multiplies himself in the enlistment and training of volunteer workers." F. R. EDWARDS

Wilkes-Barre, Pa.

Christianity at Home

Our Children and God. By Mrs. Clarence Hamilton. Bobbs-Merrill. 218 pages. $2.5

The daily experiences of family living become religious experiences if we al ourselves to live deeply and sensiti enough. This is the author's thesis wl she elaborates with well-chosen illustrat from real life. All phases of family life discussed—courtship, marriage, the birth growth of children.

According to the author, the most im tant thing parents can do for their child is to provide them with a closely knit fa life, rich in loving relationships, where has an acknowledged and important pl Parents who will deepen their experie of love within the family circle will not reach out to their fellowmen with gre understanding and find themselves close God, but will themselves by their exar be teaching their children to do the sa

This book with its positive emphasi the role love plays in cementing family will be helpful and reassuring to those are concerned about the breaking-up of home in these days.

Perkasie, Pa. MRS. LUTHER SCHLE

Social Action Where You L

The Church in Community Action. By Ha Seifert. Abingdon-Cokesbury. 240 pages. $

Whether you are the pastor of a church or of a city church, whether you shepherding 10 souls or 10,000 souls, book has something for you. From the first paragraph you will be launched series of excursions seeking to disc where and why you have been amiss in

n ministry, and wherein and why your n church has failed to come to grips with nmunity problems.

While the general tenor of the book will ve you with a feeling that there is a little much emphasis upon the so-called social pel, it would be wrong to dismiss the ok as dealing only with the idea of "reieration through external transformation." f you interpret the phrase "the power of d" as Paul interpreted it, then the final agraph of the book, here quoted, presents reat challenge. "Communities should be owships nurturing all of their members o the kind of persons God intended. The e of God constrains us to provide the conons for the full development of the perality of each of his children. The transdent judgment of God falls upon all of past efforts. The immanent presence of d empowers us with a strength beyond own. The Spirit will yet prove to be re powerful than the sword or the atom. e church can still provide the channel for easing the power of God into human iety."

The book will be helpful to ministers in number of ways. You will find helpful tants such as the following: "Those states which there was a high percentage of minrs, churches, and church members, tend be less desirable states in which to live. ile those with fewer religious activities, and large, had a higher sociological wel- rating." (This according to a sociolal study.) You will find some good study lines, as for example, "The Nine Criteria a Good Community," and "The Six Conting Characteristics of the Functional and Institutionalized Church." You will find ne good homiletic material, as for exple, in the chapter on "Meeting Opposi- Creatively." You will find helpful maal for the development of forum or dission groups in the chapter on "Techues for Social Education." And if the k only arouses you from pastoral inertia spiritual excitement by the following statent, it will be worth the price. "Because church has not presented a sufficiently adequate and compelling program, men are turning to other organizations for help on their day-to-day problems."

The author is mightily concerned with social action. He says, "Of all the areas of basic concern within the church, the greatest organizational expansion during coming decades ought to be made in the realm of social action."

Not the least helpful aspects of the book are a good outline for a Church-Community Survey, and an extensive bibliography.

Dr. Seifert, the author, is professor of Christian ethics, Graduate School of Religion, UCLA, and this book comes out of a life-long study of the church's responsibility to society, especially in the field of economics. WILLIAM C. ZIMMANN

Dayton, Ohio

Obscure Bible People

Chariots of Fire. More Sermons on Bible Characters. By Clarence E. Macartney. Abingdon-Cokesbury. 192 pages. $2.

Again the pictures are of people—word pictures of little-known Bible people. That is one thing that makes this volume of sermons seem so fresh. The characters upon whom they are based are those we meet so seldom: Absalom, Jehoram, Esau, and others like them.

The artist is a preacher who has demonstrated his skill so often in the field of Bible biography. Having dealt with major Bible characters in earlier books, Dr. Macartney now calls up 18 of the Bible's lesser personalities and lets them speak to our day. Though the people are of old—Damaris, Eutychus, Amaziah, Hagar, Adonibezek, Rizpah, Abigail and the others—their messages hold out new hope for a day like ours when so many have no hope.

Even wicked Ahab, in the sermon "Who Shall Command the Battle?" teaches us that "God has no grudges. When even the worst of men takes a stand for the truth, God gives him help. When a man stands on the side of the angels, the angels stand on his side." RAYMOND D. WOOD

Savannah, Ga.

OVERSEAS

DENMARK: Copenhagen. June 15.—CHURCH NEWS in Denmark is reaching more people today than ever before. The long period of unfriendliness that existed between the church and Danish newspapers has finally ended. Press releases which the Christian Press Bureau sends out now reach a combined circulation of over 717,000.

Thawing out the frigid attitude of the press to the church has been a result of 40 years of effective work of the Christian Press Bureau. In recent years the bureau provides a regular feature under the title "Church and Community" which is widely used. Most Danish newspapers now have a church news page. The church's press bureau enlists the help of the most competent Danish writers and theologians in preparing its material.

MEETINGS PREPARING young couples for married life have been organized by Pastor Hans Munck. These meetings deal with practical problems of home-making and child-rearing, and also with problems of the spiritual life. They have proved very popular.

The first of a series of week-end fellowship meetings brought together 150 couples. Seminary President K. F. Brondjerg of Haslev stated that changing theological ideas have produced a condition of instability in society and social customs. God used to be the unchangeable factor, but today for many people God and eternity have lost their appeal as fundamentals in their outlook on life. With this has come a change in concepts of home and family life.

THE PROFESSOR SAID the Bible must again become a help in pedagogy. It gives an understanding of proper relations for the home as well as for society. He stated that the purpose of Christian education of children is to secure their success and happiness on earth yet also to give them the consciousness of being God's children for eternity.

Women are gaining greater importance in the work of the church in Scandina Church leaders discussed possible areas service and also the necessary qualificati for women workers at a recent confere Pastoral visitation, evangelism (especi among the unchurched), education, cond ing study groups, giving catechetical inst tion, conducting work with youth and c dren, as well as conducting discussion gr sessions in preparation for marriage home-making are considered fields in wh women can serve adequately.

It was agreed that such women chu workers should receive broad educatio preparation, including specialized stuc some theological training, and practical perience.

THE LIFE-PROBLEM FILM has been in duced into the instruction of young pe in the catechism by a parish pastor in Co hagen. It has proved to offer a real background for instruction in prepara for church membership, according to article in *Church and Film*. Joergen Nis the pastor, believes that "the film is to day's youth what the book was to the yo of the previous generation."

GOOD RESULTS of Danish colonial po were discovered by a visiting Danish wor Mrs. Edith Marx, in the midst of the Ha district of New York. She worshiped in Lutheran Church of the Transfiguration found a congregation of colored people versed in the Danish. Many of them migrated from the Virgin Islands, w prior to 1917 were under Danish sovereig "These people had preserved their faith also their love and esteem for Denma observed Mrs. Marx.

THE DANISH MISSION SOCIETY finds it possible to engage qualified men and wo for work on account of the stringent nomic situation prevalent in the country. pinch is felt in wide circles of the pop tion. Two former missionaries in China now being sent to Formosa in order to c on evangelistic and pastoral work among refugees. —DANISH PRESS BUREA

ALIFORNIA:

en Commandments for Ministers' Wives Proposed by Seventh Day Adventists

LYNWOOD—When the Southern California Seventh Day Adventists held their nnual outdoor camp meeting here earlier this summer, a set of "Ten Commandments r Ministers' Wives" was set up following its presentation by Author-Conference resident R. R. Bietz, of Glendale.

(1) Thou shalt have no other inter- ts more important to thee than thy hus- and's.

(2) Thou shalt not make unto thee ny church clique or anything resembling

(3) Thou shalt not take thy husband's ame in vain.

(4) Remember thy intimate family atters, to keep them secret.

(5) Honor thy husband by keeping y place, that his years of ministry in the use of God may be long.

(6) Thou shalt not gossip.

(7) Thou shalt not be a burden on hers.

(8) Thou shalt not appear untidy.

(9) Thou shalt not covet a taste be- ond thy husband's income.

(10) Thou shalt not covet thy lay ster's, or fellow minister's house, furni- re, car, or whatsoever thy sister may ave.

ANSAS:

Weather Extremes Perplex Kansans; nderson Named Brotherhood Prexy

WICHITA—The bread basket of the ation, Kansas, is harvesting the largest heat crop in history. Present estimates e 300,000,000 bushels, exceeding the mper crop in 1947. Prolonged drought ith a month of excessive heat ripened ain early, deluging all available box rs, rail facilities, elevators and mills,

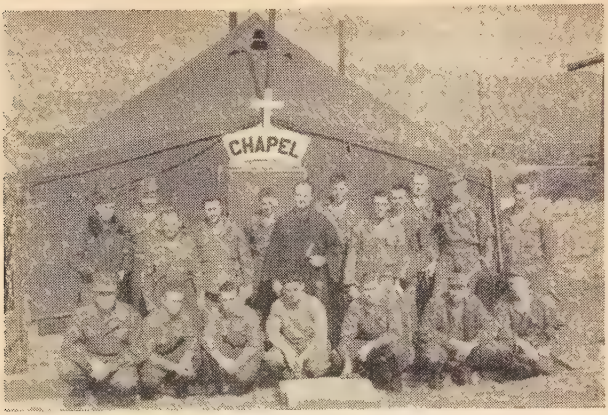
WEST VIRGINIA Synod President Wade Koons (left) along with Laymen M. B. Louden and Roy J. Kolhausen (right), councilmen of First Church, Parkersburg, welcome Zeb Trexler (second from left), associate secretary of the Lutheran Laymen's Movement for Stewardship, during recent trip into Mountaineer state

until an embargo was placed on further shipping to Kansas City, Mo. Now millions of bushels are piled on the ground.

Rivers and streams which last year overran banks, bringing greatest destruction in Kansas history, this summer are almost dry. Dry weather which aided wheat harvesting has caused grave concern to cattlemen, corn and small grain farmers. So run the extremes of Kansas weather.

Offerings for Pastor Herbert H. Pett, Wellington, forced into temporary retirement due to prolonged ill health, were received throughout all churches of synod June 29. In addition to Pastor Pett's illness his 5-year-old son has been stricken with rheumatic fever. The congregation at Wellington has paid his salary in full during his past two years' illness.

DELEGATES to the Synodical Convention of the Brotherhood re-elected Kenneth T. Anderson, Emporia, President. Brother-



EVERY other Sunday, this c
gregation of Lutheran serv
men gathers in a tent cha
erected against the ba
ground of Korean hills r
Wonju, for worship led
Chaplain Howard Hinkeld
"The men are very faithf
he reports. "We're a -te
congregation and this cr
is no bigger than usual!"

hood objective is the improvement of Camp Wa-Shun-Ga.

KANSAS YOUNG PEOPLE enjoyed two camp periods July 6 to 11, and 13 to 18, together with Luther League Convention the week-end of July 12 and 13, near Junction City.

PASTOR ARTHUR E. SCHMIDT, Redeemer Church, Centralia, Ill., has accepted a call to United Church, Cole Camp, Mo.

PASTOR CLARENCE J. HANSEN was installed at Kent Memorial Church, Sunrise Beach, Mo., June 25. The Board of American Missions is assisting this parish in building a new parsonage.

CHRIST CHURCH, Eureka, has a liturgical-minded pastor in the Rev. Arthur Angersbach. Recently a children's service was held in which children read all portions of the service and rendered the choir anthems. The pastor is chairman of Synod's committee on liturgy.

EAGLE SCOUT JOHN DROWATZKY of St. Paul's Church, Wichita, became the second young man in this congregation to receive the Pro Deo et Patria award.

FIRST CHURCH, Tulsa, plans a financial campaign in September for a new church.

PROGRESS IS REPORTED on the new church at Waterville, cornerstone laying was held June 15 with President E. F. Tonsing speaker.

GOOD NEWS for Sunday Schools in the State is that the largest age group in Kansas, by 1950 census, is that under five years of age—10.5 per cent. T. BENTON PEERY

NEW YORK:

Jamaica Cornerstone Laid June 2
Pastor Taylor Enters Chaplaincy

LONG ISLAND—Members of
Saviour Church, Jamaica, laid the corn
stone for their new church on June
Pastor J. Victor Benson was assisted
the ceremony by the lay president of
congregation and the architect.

PASTOR JOHN R. TAYLOR resigned fr
St. John's Church, Merrick, June 22
enter the chaplaincy.

EPIPHANY CHURCH, Laurelton, is bu
ing a new wing to give additional sp
for the Sunday school. To cost appr
mately $19,000, the project is being
nanced almost entirely by a bond is
among the members of the congregat

PASTOR THEODORE H. RESSLER
served the 25th anniversary of his ord
tion and the 10th anniversary of his
torate at Messiah Church, Flush
Members of his congregation held a
prise tea for him on June 15.

MEMBERS AND FRIENDS of Cl
Church, Little Neck, recently obse
the 20th anniversary of the ordinatio
their pastor, the Rev. William T. H
and the 10th anniversary of his pasto

Christ Church. In a surprise part of celebration, the pastor's son, William Heil, Jr., a student for the ministry at agner College, gave his father a pectoral oss. RICHARD H. WEISKOTTEN

NNSYLVANIA:

:er-Synodical Meet Successful; rly Fall Retreat Scheduled

SCRANTON—A joint meeting of the lkes-Barre-Scranton Lutheran Pastoral sociation and the Lutheran Pastoral Asiation of Southern Tier of New York s held recently at Zion Church, Duore. This was the first time the two oups met together.

A paper on "The Pastoral Care of the entally Ill" was presented by the Rev. rl J. Schindler. The Rev. Robert M. mparter led a panel discussion on the of the RSV in the Church services.

Pastors present were from the Ministerium Pennsylvania, the New York Synod, the ntral Pennsylvania Synod, the Slovak n Synod and Augustana Church.

Plans were made for a joint retreat to be d at Clarks Summit in September.

125 men attended the third annual Lutheran Laymen's Retreat of the Pottsville and Wilkes-Barre Conferences at Camp Greenwood, Hauto, June 28-29.

Retreat chaplain was the Rev. Samuel E. Kidd of Norristown. Speakers were Dr. H. Grady Davis of Chicago Seminary and the Rev. Lawrence M. Reese of the Parish and Church School Board.

VACATION CHURCH SCHOOLS were conted for the first time this year by Messiah rch, Wilkes-Barre, and St. John's Church, nticoke. The schools were well-attended.

ST. JOHN'S CHURCH, Honesdale, recently eived three bequests: $25,000 from the te of William C. Bauman, $1,000 from estate of Miss Dora Schmidt and $1,500 n the estate of Miss Christine Guckenger. WILLIAM O. MOYER

OBSTACLE

story of the week

HIGH ABOVE the hot asphalt of New York City's Fifth Avenue last week, top brass of the National Broadcasting Company huddled in a vice president's air-conditioned office. Conversation around the long conference table dealt with the 1952-53 series of "Frontiers of Faith" telecasts to be videoed this fall on Sundays at 1:30 EST.

After a few weightier policies had been fixed, discussion got around to the selection of Protestant churches to be invited to present a half-hour worship service over NBC.

When the name "Good Shepherd Lutheran Church in the Bayridge section of Brooklyn" was mentioned, it was quickly jotted down on an expanding list which was to be turned over eventually to a representative of the Broadcasting and Film Division of the National Council of Churches of Christ in the U.S.A. for final screening.

NEXT DAY, the church office of Good Shepherd Church had a visitor who identified himself to Dr. William Sunday as "Mr. Beard, from NCCCUSA."

The visitor explained he had come to see Good Shepherd's facilities, to check its acoustics and, most important, to discover whether there was a clear line of vision between a point high above the church's nave to uptown Manhattan where the TV beam would enter NBC receivers atop the RCA buildings.

If the network's mobile TV transmitter could send its signal straight to RCA, one of the "Frontiers of Faith" programs would originate from Bayridge and Fourth Avenue; otherwise, it might be impossible.

THIRTY MINUTES LATER, the visitor dusted dirt from his hands after his climb into the church tower. He had bad news:

"Can't get the Lutheran beam to Radio City," he announced cryptically, ". . . there's a Roman Catholic parish hall in the way!"

—DICK SUTCLIFFE

VIRGINIA:

Children's Home at Salem to Benefit from Roanoke Millionaire's Estate

ROANOKE—The Lutheran Children's Home at Salem will benefit from the v of the late Edgar A. Thurman, millionaire furniture man of Roanoke. His will est lished a trust, the value of which will be between two and four million dollars. T Home was named one of the institutions to receive income from the trust. T Thurman wanted his entire estate to go to help needy children.

The budget of the Children's Home will be $80,495 the coming fiscal year. The Rev. P. L. Royer of Bluefield, W. Va. was honored at the recent annual board meeting for his 25 years of service on the board, 20 years of which he has been secretary.

Miss Joanne Saddler, Roanoke College sophomore, has been given a scholarship valued at $1,200 by the National Association of Manufacturers. She is the first southerner to receive the award.

Salem Church, Parrottsville, Tenn., burned the notes of indebtedness on its new church at a special service May 4. The church was built four years ago under the leadership of Dr. Walter C. Davis at a cost of $90,000. It is acclaimed one of the finest rural churches in Tennessee.

Pastors of synod are giving their congregations an attractive four-page folder on Christian wills, prepared especially for the synod. The ULC Stewardship Department and a synodical committee headed by E. E. Keister of Strasburg, prepared the material. Mr. Keister, a publisher, has had unus success in encouraging church people remember the church in their wills.

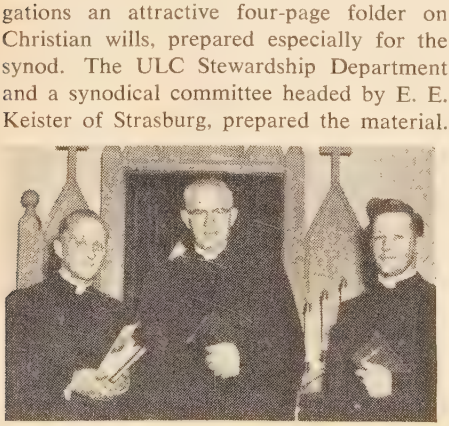
Malcolm L. Minnick, rising Roan College sophomore, was elected presiden the synodical Luther league at its convent June 10-12 at Staunton. The budget for coming year will be $2,514.

Pastor W. Leigh Bell, Fredericksbu will direct the Powell's Fort Lutheran Yo Camp, August 23-30. The camp is for theran youth of northern Virginia, ages 9

The following synodical pastors have moved by Aug. 1: Robert R. S July 15, from Grace, Oak Ridge, Tenne to Epiphany Mission, Richmond; R. F. L wig, July 8, from the Konnarock Parish St. Matthews, Salisbury, N. C., and Wal A. Sigman, July 31, from Orkney Spr Parish, to Calvary Church, Ridge Spr S. C.

St. Paul's Church, Shenandoah, will d cate its new $28,000 parsonage in Septem

FRANK K. EF



PARTICIPATING in Cavalier (N. D.) dedication (see Home Missions) were Winnipeg (M Pastor V. J. Eylands, Icelandic Synod President E. H. Fafnis and Pastor Stefan Guttormsson (sh in left cut). The council of the new United Church is pictured on right with Pastor Guttorm

W YORK:

hens Church Dedicates Lights; epares for 1953 Anniversary

ALBANY—Five nave lights, colonial sign, were dedicated in Zion Church, hens, June 29 by Pastor Luther Straley. his was the first step in the preparation the church for the 250th anniversary 1953. Plans are well under way to mpletely redecorate the interior of the urch, to plant trees on the church lawn d general landscaping. These improvents should be completed next year.

EVANGELICAL CHURCH, East Schodack, rently celebrated its 110th anniversary. Dr. avid G. Jaxheimer spoke. A congregaonal banquet brought four former pastors George Ackerly, Rosedale, Dorr R. rounse, Defiance, Ohio, Charles M. Wittft, Emmanuel, Chatham, and Theodore Jentsch.

ST. PAUL'S CHURCH, West Camp, conducted its first daily Vacation Bible School the 241 year history of the congregation.

ST. MARK'S CHURCH, Middleburgh celebrated Pentecost with a morning Confirmation Service, an evening German Service. he latter was the first German service held many years. Participants were the Rev. ither Sievert and the Rev. Francis K. agschal.

THE MOTHER'S GUILD of St. John's Youth oir (Canajoharie) presented each member of the choir with a pectoral cross and bon, the color of the ribbon indicating e wearer's faithfulness at choir rehearsals. ie Brotherhood has given a set of vestents for use by the altar boys.

DR. WALTER KRUMWIEDE, pastor of St. hn's, was guest preacher at the mortgagerning service at Grace Church, Rochester, ne 15. Dr. Krumwiede was pastor of race Church for 24 years. On June 17 he s guest speaker at the spring dinner of Andrew's Brotherhood, Rochester.

LUTHER S. STRALEY

HOME MISSIONS

MANITOBA: Pastor G. Weise, board missionary for the Board of American Missions, held the first services in West Kildonan in Victory School on June 15. Over one hundred families are on his "prospective" list of members.

NORTH CAROLINA: St. Mark's Church was organized June 1 in Lumberton.

PENNSYLVANIA: Dr. Corson C. Snyder, pastor of St. Peter's Church, Bethlehem, has been named to the Board of American Missions succeeding the late Dr. Paul J. Hoh.

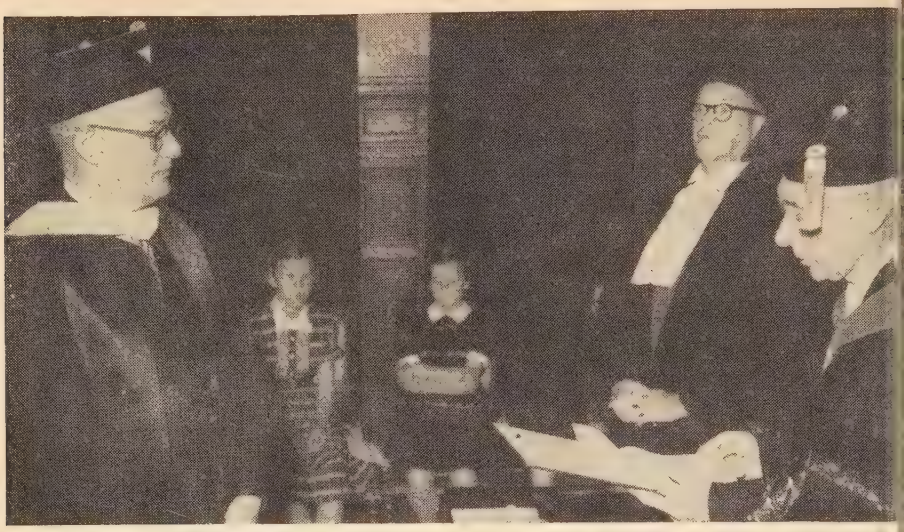
CALIFORNIA: Two members of the Harbor Gate branch of Grace Church, Richmond, have been enrolled at Pacific Seminary this fall.

NEW YORK: Pastor David Jensen, Christ Church, Norwich, has started a Sunday school in the Sidney area.

WISCONSIN: Laymen of Fox Point Church recently completed the job of installing knotty pine paneling in the basement of the church.

KANSAS: Reformation (mission) Church, Wichita, was officially received into Kansas Synod by Southern Conference President Olney Eaton.

NORTH DAKOTA: The Icelandic Synod's newest mission is United Church, of Cavalier. Members have just called Northwestern Seminarian Stefan T. Guttormsson (ordained June 29) who has been serving as student supply for over a year. Members have borrowed money from the Board of American Missions, raised some themselves, bought a church building and moved it eight miles to its present location. After undergoing remodeling, the church is the site of worship. The congregation now numbers 112 confirmed members; the Sunday school has an enrollment of 60. Recently, the new building was dedicated (see cut opposite) by Icelandic Synod President E. H. Fafnis, assisted by Winnipeg (Man.) Pastor V. J. Eylands



DR. KREIDER reading the greeting of the Synod of New York, after conferring the honc degree to Simon Hart for Wagner College. According to Dutch custom, when the presiden the college or his representative stands, all those participating in the ceremony stand. Stan at the right of Dr. Kreider is Professor W. J. Kooiman, Lutheran professor at the Universit Amsterdam. The two children are Diesje and Sytha Hart, young daughters of Dr. Hart

NEW YORK:

Colorful Ceremony Marks Wagner College Awarding of Doctorate to Ha

NEW YORK CITY (Staten Island)—In a colorful ceremony which included use of both Dutch and English languages and a mixture of the customs of the Net lands and the United States, Wagner College conferred the honorary degree of Do of Laws on Simon Hart, archivist of the city of Amsterdam, Holland, and of the Lutheran church in that city.

The ceremony took place June 16 in Amsterdam.

The degree was conferred by Dr. Harry J. Kreider, pastor of St. James' Church, Ozone Park, N. Y., who acted in behalf of Dr. Walter C. Langsam, president of Wagner College. Dr. Kreider is in Amsterdam on a Samuel Trexler Fellowship to complete historical studies in connection with the Documentary History of the United Lutheran Synod of New York.

Dr. Hart has been of great service to the synod by making available a large collection of documents going back to 1649 relating to colonial New York Lutheranism and transcribing additional Dutch records cated in the United States.

The program was entirely in Dutch ex for the reading of the citation and gree from the New York Synod by Dr. Kre (*see cut above*).

Dr. Kreider, in reporting the occasio the college, told of certain difficultie translation. Colleges and universities in land do not have boards of trustees, a which had to be rendered as "senate," Dutch equivalent. The term citation is foreign to the Dutch and this had t translated as "decision of the senate."

se the Dutch do not use the hood with demic gowns, an explanatory note on its ificance had to be included in the pro- m.

he program was held in the Consistory om of the Old Lutheran Church. The demic procession included three Lutheran fessors from the University of Amster- n and of the Lutheran Theological Semi- y, two pastors of the Amsterdam Lu- an Church, one of whom was the pres- nt of the Lutheran Synod of the Nether- ds, Mr. Hart, and Dr. Kreider. Dutch tom called for Dr. Kreider, as the rep- ntative of Wagner College, to lead the cession.

he citation was read in Dutch translation Prof. C. W. Monnich, after which Dr. ider conferred the degree, reading the tion in English.

Dr. Kreider gave a short address of ap- ciation for Hart's contribution to the his- ical research of the New York Synod and d a resolution of felicitation which the od had adopted at its Rochester conven- n June 10. ALFRED J. KRAHMER

NNSYLVANIA:

ss Challenges Conference Laymen; rman Service Aired Sundays at 9

ALLENTOWN—At a "Fifth-Sunday LY" of the Allentown Conference otherhood in St. John's Church, Hower- yn, June 29, Merwyn Fuss, Maryland iod Brotherhood leader, issued a call evangelism of "unchurched Ameri- is," whose number he estimated at re than half the nation's total popula- n.

ST. PETER'S CHURCH, Ridge Avenue, Al- town now broadcasts a half-hour German vice regularly each Sunday at 9 A.M. over KAP, Allentown, with Pastor Hagen ack preaching.

MESSIAH CHURCH, Bethlehem, broke und July 13 for the first unit of its new rch, a $67,000 educational building.

PEOPLE

DR. GERHARD E. LENSKI, pastor of Grace (ALC) Church, Washington, D. C., for over 30 years and author of several religious publications, has been named guest professor of systematic theology at Pacific Seminary. Beginning with the second quarter of the seminary's initial academic year, Dr. Lenski will teach doctrinal and kindred courses. He is a graduate of Capital University and Seminary and earned his Ph.D. from American University.

DR. REES EDGAR TULLOSS, well-known ULCA clergyman and former Wittenberg College president, was cited last month by the ULCA Board of Education for his "untiring zeal and . . . masterful leadership" during the highly successful CHEY campaign in 1950-52. "To an already outstanding career, you have added the unique experience of attempting the unachieved and achieving the unexpected." The statement closed with a prayer for continued "happiness, joy and peace which come from life's 'well done.' "

DR. PAUL C. EMPIE, executive director of the National Lutheran Council, in a Los Angeles address in May, said, "I do not expect to live long enough to see a time of genuine peace in the world . . . an unusual combination of three great factors (amazing progress in technocracy, the placing of unprecedented power in the hands of unrestrained masses rising in fierce nationalism, all being exploited by a ruthless Communism) places us in a unique jeopardy. We must fight to survive!"

JOHN H. PAPE, JR., guidance supervisor for the Teaneck (N. J.) high school for the past eight years, has been named director of Camp Trexler on Lake Stahahe in Palisades Interstate Park.

HOWARD A. WISEMAN, active California synodical layman, was recently feted by members of First Church, Los Angeles, on his 60th anniversary as a member of First's Choir. Mr. Wiseman spends much leisure time calling on prospective members.

SINCE Dr. Charles L. G (center) broke ground in A for the $225,000 addition his church, he and mem of Faith Church, St. F Minn., have watched const tion progress. The new bu ing, the third in the congre tion's 37-year history, will b three-floor parish house

CEDAR CHURCH, Centronia, has conducted an unusual weekday religious education system with 30 Wednesday afternoon 1½-hour sessions throughout the year, for pre-school children, using Children of the Church material and objectives.

MISS ANNA KISH, Bath, was elected president of the Allentown Conference Luther League at its recent convention in St. John's Church, Nazareth.

ST. PAUL'S CHURCH, Catasauqua, observed its 100th anniversary in June. Seven living sons of this congregation are ULC pastors.

GOOD SHEPHERD CHURCH, Easton, observed its 50th anniversary recently. High point was a campaign for $100,000 to enlarge the church.

HOLY TRINITY CHURCH, Bethlehem, dedicated its new parish house, May 25, acquired at a cost of $20,000.

ZION CHURCH, Easton, will receive $2,500 from the estate of the late Carl E. Schad, Easton chemical manufacturer . . . WESIENBERG CHURCH, Fogelsville parish, will receive $3,000 from the estate of the late Christian S. Holben.

THE REV. CLARENCE SCHAFFER, Wernersville, will assume his duties as the new pastor of Christ Church, Hellertown, August 1.

HENRY W. SNYDER, JR.

ILLINOIS:

Synod President Busy Installing New Pastors; Calls Are Effected

CHICAGO — June, the traditional month for weddings, this year became for the Illinois Synod a period when newly ordained graduates were un with their first congregations, and a nu ber of pastors accepted calls.

President McGuire traveled to ev corner of the state officiating at installa services: May 25, the REV. DAVID END installed at Trinity Church, Macomb; J. 1, the REV. ROBERT ENGEN, Trinity Chu Manlius; June 1, the REV. LAWRENCE G TREICH, Fairview Parish; June 4, the R JOHN WALTERS, Cairo; June 11, the R HOWARD SCHAAR, assistant at Grace Chu Woodstock; June 15, the REV. GEORGE HO Mispah, St. Louis; June 22, the REV. N MAN THALMIN, Christ Church, Clarem

POPSICLE FOR A FRIEND

Mrs. Juilian Paulson of Chicago was bus cleaning her basement apartment with h daughter, Marilyn, one day last summ when a group of seven neighborhood childr gathered by her front room window. T children, all about seven or eight years o were holding a conference. What shou they do with the extra half of a popsicl They had bought four, divided them equa and had a half left over. After a minu of debate, Marlene Tipitino came up w an answer.

"Let's leave it here on the sidewalk God!"

Nothing more was said. Marilyn a Mrs. Paulson watched as the children dash off around the corner. Half a popsicle v melting on the warm sidewalk—for God

RALPH RYBER

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

ills; July 6, the Rev. Richard Boye, Amity hurch Lena; the Rev. William Hover, esident of Southern Conference installed e Rev. Loy Cooperrider at Olney June 11.

The Rev. John E. Cooperrider, formerly sociate pastor at Calvary Church, Chicago, as called by the congregation to become stor upon the retirement of Dr. E. Luther AID.

The Rev. Erwin T. Beaver resigned as stor of Mt. Zion, Chicago to accept a call St. Matthew's, Princeton.

The Rev. James Fresh resigned as pastor of St. Matthew's Church, Princeton, to accept work with the Lutheran Home Finding Society of Chicago.

The Rev. Arthur Schmitt resigned as pastor of Redeemer Church, Centralia, to accept a call to Cole Camp, Mo., in the Kansas Synod.

The Rev. John Stephen Bremer, resigned as associate pastor at Holy Trinity, Elgin, to become associate Pastor at Glenwood, Toledo, Ohio. CLYDE G. STEELE

EBRASKA:

omer Church Receives Unusual Memorial—Triptych—of "Good Shepherd"

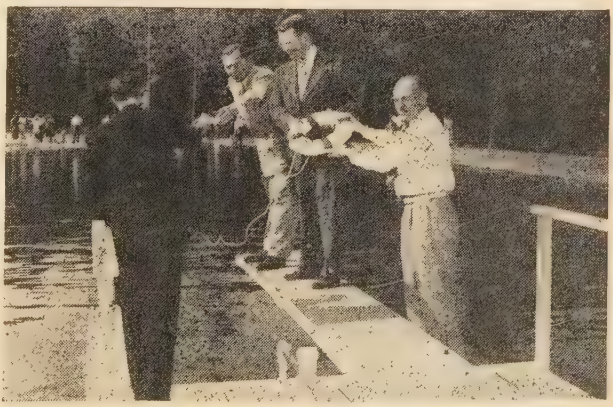
HOMER, NEBR.—Members of St. Paul's Church here recently received a triptych, triple-paneled painting of "The Good Shepherd," a memorial to the late Stanley nderson from members of the A. T. Anderson family.

The painting is something new in reli- ous art, says Pastor Edward Rohlfing, ne media is plastic; the painting itself is ne in reverse, considered "something ry new in the field of religious art."

The painting has been placed above the ptismal font. The theme was chosen ex- ined Pastor Edward Rohlfing, "in keep- g with the idea that at the baptism we all made members of the church and is come under the care of The Good epherd."

The picture has been variously valued m $500 to $1,000. The artists who were ected to do the work were, Leonard Thiessen, a native of Omaha, and who has studied at the University of Nebraska, in Stockholm, and recently in England. Associated with Mr. Thiessen were Bill and Nadene Hammon, who came to Omaha in 1948, after extensive studies in Mexico and at the Kansas City Art Institute. Mr. Hammon teaches at the Omaha Art School, and Mrs. Hammon is in the Art Department at Goldstein Chapman's. All three artists are well known in the middle west, have exhibited widely, and have received awards in numerous exhibitions.

Ted Schuldt, son of Dr. and Mrs. T. J. C. Schuldt of Fremont, was trombone soloist



DICATION of Camp Sequa- a's $20,000 swimming pool June 15 attracted over 00 to hear Dr. Walden Holl nding on board holding preserver) deliver address. ier participants included: d g e Thomas Lansberry, rd President William Good, np Director Roderic Senft, Luke Rhoads, and Synod sident Dwight Putman. Pool art of $100,000 camp de- pment program

with the Fremont City Band in a recent Sunday night concert. Schuldt will be a Fremont High School sophomore this fall.

DR. THOMAS D. RINDE, professor of historical theology at Central Seminary, Fremont, is new president of the Fremont Rotary Club.

ON JUNE 22, United Luther League, Spencer, entertained the North-East District of the Luther League of Nebraska at their Spring Rally. Nearly 60 youth and adults were in attendance. The program featured a round table devotion and a panel discussion about League problems.

GROUND-BREAKING services and blessing of a church site were held by United Chu Scribner, June 29, by Pastor R. R. Pfei The church will be of early American C nial design by Norman Mansel of Phila phia.

DEDICATION of two new panels in window over the altar at Salem chu Fremont, took place June 29. Dedicatio the east panel, "The Ascension," was memory of William Weidner, a memo gift of his widow. The west panel, " Nativity," was dedicated in memory faithful members of Salem church for wh memorial gifts were made to the Sa Memorial Fund. PAUL WIEGN

WILLIAMSPORT CHURCH CONDUCTS HUGE CENTENNIAL PAGEANT
. . . thousands observe anniversary of Old St. Mark's.

PENNSYLVANIA:

Williamsport's St. Mark's Church Observes Centennial With Huge Pagea

WILLIAMSPORT—Old St. Mark's Church recently climaxed two week centennial celebration by presenting in the Stevens Junior high school building original pageant depicting the first one hundred years of the congregation's hist Over 1,600 people viewed the exercises reports Pastor J. Ray Houser.

Over 170 members of the congregation staged the production and staffed the committees responsible for its success. They were assisted by other members, community friends in the writing, directing, designing and producing of the pageant.

The title "YE SHALL BE WITNESSES" ("Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the ea (Acts 1:8)) was chosen "because it exemplifies the life and the mission of St. Mark's Lutheran Church during the one hundred years. Just as this church been a strong influence in the civic and gious life of the community, the state, the country, so has this pageant had a st impact upon thousands in the commur

he pageant was written and directed by R. Heller, with stage settings by June Baskin, musical score by Frederick A. ll, minister of music at Old St. Mark's. rett W. Rubendall was general chairman. he pageant showed how the members he church have "witnessed" through the tury. It was climaxed with a challenge Pastor Houser.

It opened with a prologue consisting of narrations about four great apostles in biblical history (see cuts opposite). These witnesses, Moses, Isaiah, Paul and Martin Luther were spotlighted one by one as they stood in niches on stage. Scenes depicting the founding of the church with 36 members dressed in costumes of the period, told the story of the early days of Old St. Mark's. The audience then saw how the church has witnessed through religious education, music, and through its expansion program.

Like A Mighty Army Moves the Church God" was the theme of the second half. robably the most thrilling part of the eant was the finale. The combined choirs he church processed down the aisles of auditorium singing, "Holy, Holy, Holy" he pastor knelt at the altar to deliver the llenging prayer for future years.

00 CHECK is presented by Mrs. Samuel thington, retiring president of the Moores- (N. J.) Home for the Aged, to Dr. Stewart udisill, president of the Home's board of ees. The Home was five years old June 22.

ROLL OF HONOR

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

WASHINGTON (Continued)

Spokane, Messiah
David C. Getzendaner

Vancouver, Immanuel
Ernest N. Haugse

WEST VIRGINIA

Bittinger, Emmanuel
W. Curt Runze

Clarksburg, St. Mark
William P. Cline

Fairmont, Grace
Harold L. Hahn

Wheeling, Christ
Martin J. Roth

Wheeling, Trinity
David E. Thomas

WISCONSIN

Cedarburg, Advent
Karl W. Brockhaus

Hales Corners, Whitnall Park
C. W. Hornburg

Milwaukee, Fox Point
William B. Downey

Milwaukee, Jackson Park
Warren F. Zemlick

Milwaukee, Redeemer
A. A. Zinck

Sheboygan, First
George W. Genszler

PASTOR JOHN YOUSE (right) of St. Peter's Church, Pine Grove, Pa., receives keys for new car from Church Council President Harry Darkes. Car was "surprise" gift of congregation

SECRETARY-BOOKKEEPER

Lutheran Welfare agency, Washington, D. C., 9 to 5, 5-day week. Shorthand, typing, mimeographing, bookkeeping, 2-week vacation, sick leave, retirement benefits. Lutheran Inner Mission Society, 738 Jackson Place, N. W.

PARISH WORKER WANTED

In a congregation of 1,700 members located in a city of 40,000 population in beautiful section of a Middle Atlantic state. Reply to Box C.A.B. 4, The LUTHERAN, 1228 Spruce St., Phila. 7, Pa.

CASEWORKER

Graduate degree with experience. Lutheran preferred. Multiple function program of services. Attractive salary for person with desired qualifications. Write Luther D. Grossman, Superintendent, Loysville, Pa.

WANTED

Graduate nurse for small Lutheran convalescent home located in eastern state. Give experience and salary. Write to Box CAB 5, The Lutheran.

OPPORTUNITIES

For Lutheran child welfare workers located in large eastern city. State experience and expected salary. Write Box CAB 6, The Lutheran.

PENNSYLVANIA:

League Schedules August Confa
Lutherlyn Busy Rest of Summe

PITTSBURGH—"Rally For The C
flict" is the theme of the Luther Lea
convention of Synod to be he at Lut
lyn Aug. 18-24. The program will feat
Bible study, business sessions, inspi
worship services, workshops and rec
tional periods. Representative o
Luther League of America will be A
Schaediger, past LLA President.

BESIDES the regular camping schedul
Lutherlyn its facilities are already sched
for many fall activities. Following La
Day, a Pastor's Retreat will be held
Dr. Bowman of the Board of American
sions; Dr. W. F. Orr, Western Theolo
Seminary, Pittsburgh; The Rev. Edwar
Horn, III, Dr. Edward K. Rogers, and
Paul W. O. Heist, as speakers.

A RETREAT for Church School Sup
tendents will be held at the camp Sept. 1
The Rev. J. Wm. Wahl, Secretary of Et
ment of the Parish and Church Sc
Board, will present the theme "The Bib
the Superintendent's Life and Work."

THE FOLLOWING WEEK the Brother
will converge for their annual conven
A panel discussion on the subject, "The C

A consecrated layman, Donald Pow
New Brighton, Pa., president of the Syn
cal Luther League, is in the news
month. Every week Mr. Powers leaves h
on Saturday to drive about 125 miles
minister to a rural parish of three churc
Calls are made, the young are instruc
On Sunday preaching services are held
in the evening an active Luther Lea
meets. Through the efforts of Mr. Po
these congregations have been revived
have taken on new life. Early in August
Cookport church will dedicate all new c
cel furnishings and use the Common Serv

ge of the Brotherhood" will emphasize the urch's need for the organized and conse- ted effort of her manpower, and the otherhood's program to meet that need. . WILLIAM H. STACKEL, Rochester, N. Y. l be the principal speaker.

ALLEGHENY leads all counties in Pennsyl- nia in the number of students and gradu- s of Weekday Religious Education on re- sed time in the schools. More than 3,500 ve received certificates from the Council Churches of Christ of Allegheny County.

CALLS ACCEPTED: THE REV. J. VICTOR RTLAND, student pastor in Pittsburgh re- ned to accept a call to Grace (ALC) urch, Washington, D. C. . . .THE REV. N MATTERN, Wall Rose-Rehoboth Par- to Trinity, Ellwood City . . . THE REV. LLIAM FRUTH, Conneaut-Girard Parish St. John's, New Castle, Pa. . . . THE REV. NTON HILDEBRAND, St. John's Connell- e, to Chicora Parish . . . THE REV. ALAN RTIN to Christ's Church, Murrysville . . . E REV. PAUL RUFF, Ashtabula—Jefferson ish, to House of Prayer, Aliquippa, Pa.

RECENT RESIGNATIONS . . . THE REV. NEL- MILLER, Johnsonburg and DR. PHILIP LLEN, House of Prayer, Aliquippa.

LUTHER E. FACKLER

ECEASED

. Irwin C. Birk

he Rev. Irwin C. Birk, retired Illinois od pastor, died June 16. He was 71.

A graduate of Wittenberg College and nma Divinity School, Pastor Birk first ved in Strasburg, Ohio, later organized St. es Church, in East Cleveland. He erected model rural church building" at Union e, Ind., and then served St. Mark's urch, Chicago.

He is survived by his wife, Mrs. Ada Birk, a daughter, Miss Ruth Birk. A son, ce, was a World War II casualty.

he funeral service was conducted June in Chicago by Dr. George Lottich and E. Luther Spaid.

. William C. Erney

he Rev. William C. Erney, retired Cen- tral Pennsylvania Synod pastor, died June 15 in a York (Pa.) hospital. He was 76.

Following his retirement from the active ministry several years ago after his last charge (Saginaw Union Church, Pa.) he began supplying in congregations throughout York County. Earlier, he served as pastor of Calvary Church, Hampstead, Md. He was instrumental in conducting a survey in east York prior to the establishment of Advent Church in that area.

Surviving is a sister, Mrs. John Snyder, Pleasantville, Pa.

VISIT MESSIAH'S

Great New Church For A New World

Philadelphia's Crossroads
Broad and Boulevard (4400N)
SERVICES
10 A.M. 11 A.M. 7:30 P.M.

DR. ROSS STOVER THE REV. CHARLES FAIR

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.
E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.
16th AVENUE at Grant Street
One block north of the State Capitol

Vacation at
ATLANTIC CITY
Worship in
St. Andrew's By-the-Sea
Michigan and Pacific Aves.
Church School, 10:00 A.M.
The Service, 11:15 A.M.
Vespers, 8:00 P.M.

ATLANTIC CITY, N. J.
Clean, comfortable, cheerful rooms. Central location, moderate rates. Free parking. Write: C. M. Shaner, 27 S. Pennsylvania Ave. Members, St. Andrew's Lutheran Church, Formerly of Grace Lutheran Church, Pottstown, Pa.

DELIGHTFUL HOLIDAY HOME
For anyone interested in missions. Homelike, inexpensive. Recreational facilities. Cottages for families. Write Mountain Rest. Lithia, Mass.

The funeral service was held in a York funeral home June 18 by Central Pennsylvania Synod President Dwight Putman assisted by the Rev. George Wilt, pastor of Zion Church. Interment was in York.

Rev. G. Raymond Haaf

The Rev. G. Raymond Haaf, retired Central Pennsylvania Synod pastor, died May He was 69.

Born July 24, 1882, in Shirley, N. J was graduated from Gettysburg Colleg 1909 and from Gettysburg Seminary in Following ordination, he was commissi by the Board of Foreign Missions to India field where he served in the Tenal trict until his retirement in 1928.

In 1927, the British government gave the Kaisar-I-Hind medal for his pioneer in the Agricultural Co-operative Societi India. In 1920, he received the Lotus a from the government of India for outs ing work among Indian troops and families during World War I.

Survivors include a son, the Rev. G. merfield Haaf, pastor of Graef's Ch Cairnbrook, Pa.

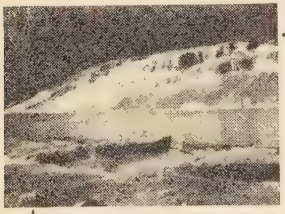
The funeral service was conducted M in Emmanuel Church, Friesberg, N. J Dr. Luther A. Gotwald, secretary o Board of Foreign Missions assisted b Rev. Clifford Hays, of Philadelphia.

Mrs. J. F. Krueger

Mrs. Caroline P. Krueger, widow o late Dr. J. F. Krueger, died in Spring Ohio, June 18. She was 71.

Born October 27, 1880 in Auburn, N she was married to Pastor Krueger in and served with him in pastorates in mont (Salem) and Lincoln (Friedens), She was also "first lady" of Midland C during her husband's presidency (192 and served with him in Shantung, C after he accepted a call of the Boa Foreign Missions. In 1928, she accomp her husband to Springfield, Ohio, whe served on the faculty of Hamma Di School.

Surviving are two daughters, Mrs. thea Wood (missionary to India), Caroline Krueger, Clark County, school teacher; two sons, Fritz Kr Philadelphia musician; and the Rev. Krueger, of Springfield, O., three s Mrs. Anna Knipe, Fremont, Nebr., Rosa D. Mayer, Glendale, Calif., and



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l Conner, Sacramento, Calif., and eight ıdchildren.

he funeral service was conducted at ce Church, Springfield, O., by Pastor A. Anderson, Dr. T. A. Kantonen and Dr. l Anspach. Burial was in Auburn, Nebr.

. Erich Saul

Irs. Mary Uplegger Saul, wife of the . Erich Saul, of Boyertown, Pa., died 2 in a Pottstown hospital, a week before was to accompany her husband to the ıeran World Federation meeting in ınover.

native of Mecklenberg, Germany, she married Pastor Saul 49 years ago. Pastor retired last week as a resettlement ker for the Lutheran Settlement Service, ing assisted in the placement of immiıts and displaced persons (see The Luan, July 16)

ırviving are her husband, two daughters, . Alfred Hucker, Stowe, Vt., and Mrs. Ernest Herbster, of Heidelberg, Germany, and a son, Adolph Saul, of Boyertown, five grandchildren and two sisters, Mrs. Margeuerite Schwan, Bolivar, N. Y., and Mrs. Gertrude Schweinitz, Baltimore, Md.

The funeral service was conducted July 5 in St. John's Church, Boyertown, Pa., by the Rev. David F. Longacre. Burial was in Hill Church cemetery, Boyertown.

ıanges of Pastorate

Rev. Kenneth W. Munster, president of the d of West Virginia, reported officially that e V. Rentz has demitted the ministry.

NEW YORK

ısz, Emery S. From Good Hope hurch (ALC), Gifford, Idaho. To Our ıviour's Magyar Church, Buffalo, N. Y.)35 Grant St.

VIRGINIA

ɔen, Everett. From mission in Arlanıia, Va. To Grace Church (Augustana), ɔrvallis, Ore. 435 N. 21st St.

C CALENDAR

5. WMS Convention, Mississippi Synod. Grace Church, Laurel

7. Luther League of Illinois. St. James' Church, Vandalia

7. LL Convention, Ministerium of Pennsylvania. Christ Church, Hazelton

Lutheran World Federation Assembly, Hannover, Germany

8-15 United Lutheran Church convention, Seattle, Washington

23, 1952

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In conclusion . . . . . .

PROBABLY IT SEEMS quaint and old-fashioned to cross the ocean by ship. These days busy people hop across by plane overnight. But I'm going the slow way. Day after day the small ship wades the waves, until the shoreline of Holland appears before us.

There are advantages in the slow way. When you're flung across overnight from one continent to another, you are hardly aware that you have left behind the familiar scenes of your own life and must adjust yourself to something different. (When I was in Amsterdam once before, I asked a streetcar conductor about a certain building I was seeking. At the corner he got off the car and walked a short distance with me to make sure I knew where to go. Things aren't like that in Chicago.)

An American must slow down to a quieter pace and fall in step with Europeans. He has to forget about the corner drugstore back home where he can always find something he suddenly decides he wants. He learns to wait patiently in line for a long time when he wants some sort of official permit.

MAYBE THE EUROPEAN LIFE is no worse or no better than ours, but it is different. An American who hasn't traveled much has a hard time deciding, because the difficulties of language make it impossible to get acquainted with the ordinary people of another land. Once in a building at the German-Danish border I saw a big sign which simply said "CLOSE THE DOOR"—in five languages. When you have to use five languages to tell people to close the door, think of how impossible it is for most American travelers to know if Europeans are happy.

When we get together in Hannover for the Lutheran assembly, though, we sh feel a kinship with people of many co tries which is warm and deep. Since war we Lutherans have found one other. Partly it is because, through theran World Action, Americans h given a demonstration of what it me to share one another's burdens.

And Lutherans, more than other P estants of America, are close to peoples of Europe because we have many first and second generation im grants from European countries in churches. In America I know Hung ans, Icelanders, Latvians, and others dozen lands. They have kept some w of thought and life of their old countr and I have learned from them.

The greatest fact is that we Luther in all parts of the world have a comm understanding of the Christian fa Slovak and French Lutherans, Ar tines and Americans, think alike on things of God.

IT'S A GOOD THING to be on a ship steams slowly toward such a meet place. There's time to think of the ahead, and try to figure out what is li to happen. (Frankly, the slow ship saves a lot of money.)

You may be disappointed in the r reports from Hannover published in paper, especially the earlier ones. difficult to get the dimensions and ir sity of a big conference into 1,500 w sent off in a hurry. But you will plenty about Hannover, in THE LUTHE and in speeches all over the country fall. It will be worth while to pay a tion, because this event is worth hea about.

—ELSON RU

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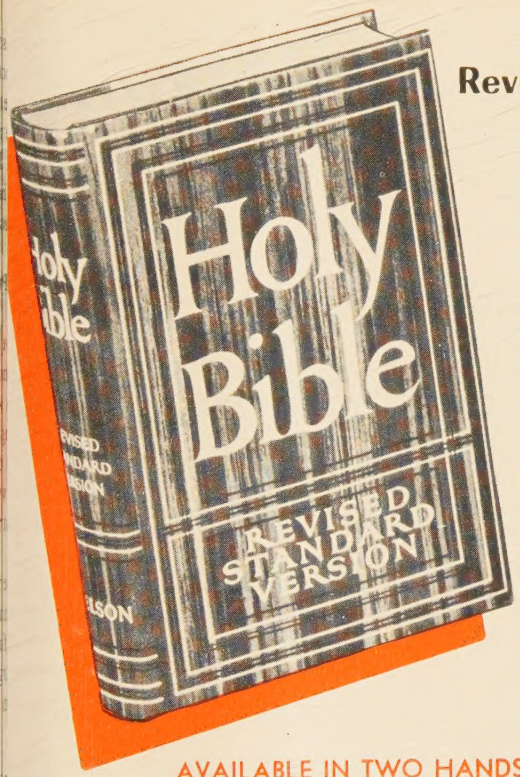

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